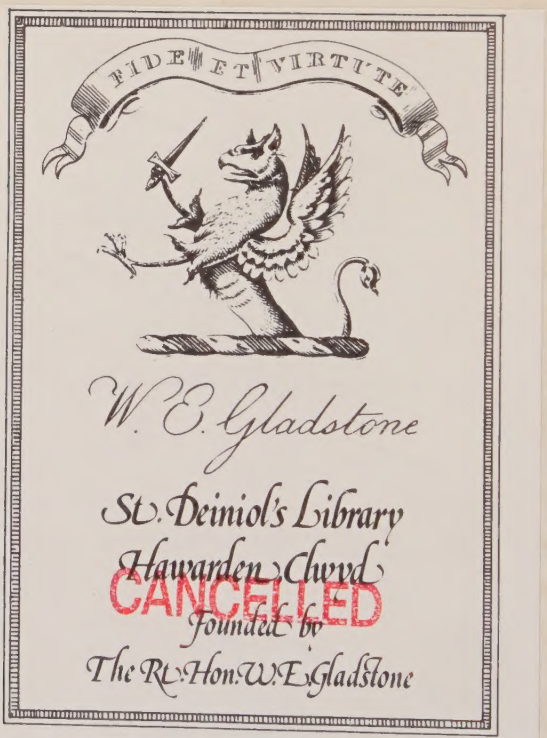

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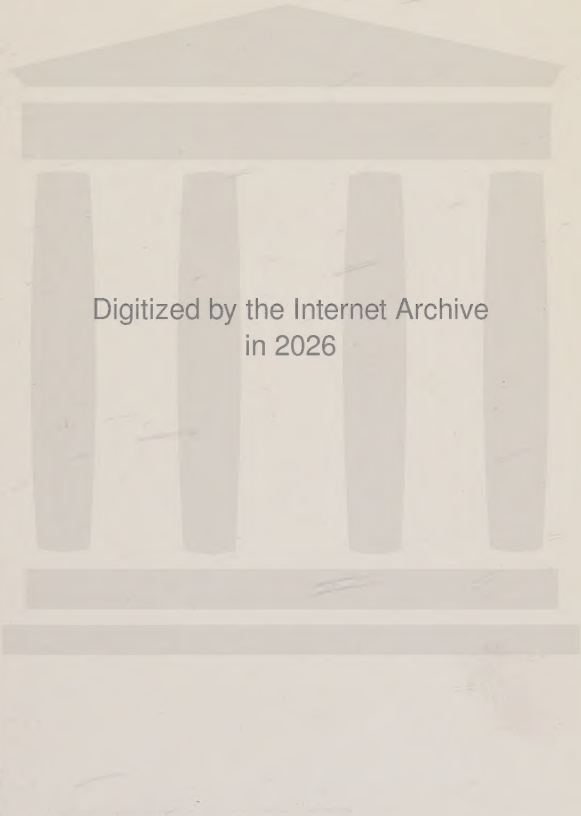
FIFTY YEARS OF DISESTABLISHMENT



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CHRIST CHURCH CATHEDRAL AND THE SYNOD HALL, DUBLIN.

FIFTY YEARS OF DISESTABLISHMENT

A SKETCH

BY

HENRY E. PATTON, B.D.

Archdeacon of Killaloe.

DUBLIN:

Association for Promoting Christian Knowledge

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A FOREWORD

It has been long in the minds of many of us, who have inherited the results of the labours through which our Church rose into new and fair proportions after the shattering blow of the Disestablishment, that there should be some record of the men and the methods by which this great reconstruction was achieved. Such a book, we have felt, must be written while the memory of these things was still fresh, and it must be a human document, and not a dry statement of administrative details. At length, before the critical years have quite passed away, the Church has been happy in the discovery of a chronicler who does not lack the needful gifts.

To the venerable and loved Bishop of Clogher is due the immediate impulse which has issued in this book.

CHARLES F. ARMAGH.

AUTHOR'S PREFACE

A HISTORY of the Church of Ireland since Disestablishment would need many volumes. From a mere sketch of this kind much must therefore be omitted. The splendour of achievement in the Mission Field cannot here be recorded, nor the inspiring work accomplished, mainly by women, on behalf of the Mothers' Union and of the Girls' Friendly Society. This is rather an attempt to let men tell their own tale of the domestic history of the Church of Ireland during fifty troublous years, and in the telling of it to preserve the memory of so many who helped to preserve the Church.

I am indebted to my colleague, Rev. J. H. Ruby, for his kind help in the preparation of an Index. My grateful acknowledgments are also due to Mr. J. T. Gibbs, of the Dublin University Press, for his ever watchful care in the revision of the proof-sheets, whereby he has saved me from solecisms of speech and inaccuracies of quotation. To a writer living far from public libraries such help has been invaluable.

H. E. P.

PART I.—1869-1880.

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FIFTY YEARS OF DISESTABLISHMENT.

CHAPTER I.

THE HOUSE OF LORDS AND DISESTABLISHMENT.

"For not like kingdoms of the world
Thy holy Church, O God;
Though earthquake shocks are threatening her,
And tempests are abroad,

"Unshaken as eternal hills,
Immovable she stands
A mountain that shall fill the earth,
A house not made with hands."

In June, 1869, the eyes of England and of Ireland were focussed on the House of Lords. Would that supreme legislative body, so instinctively conservative in its outlook, agree to a measure so revolutionary as the Disestablishment and Disendowment of the ancient Church of Ireland, the Church of St. Patrick, which flung its roots so far into an historic past? To many it seemed little short of sacrilege, a rending in twain of the body of Christ. What would the House of Lords do?

At the General Election of 1868 a majority of the members returned to the House of Commons was favourable to Disestablishment. Could that vote be

evaded or ignored? Could the Irish Bishops hope to struggle against such adverse conditions with any prospect of success? The issue was by no means a simple one; it had been forced upon the minds of politicians for many years, and had become more urgent since the first religious census of 1861. That census was a strong weapon in the armoury of those who threatened the Church. It had revealed, in official shape, the comparative failure of the Establishment and the paucity of her numbers. Roman Catholics then numbered four and a half millions of the population, and Churchmen were less than 700,000. And it was further observable that the adherents of the State Church were only to be found in any considerable numbers in localities which had been peopled with English or Scottish settlers.

A question naturally arose as to the expediency of supporting a wealthy establishment in a country where it could only claim one-eighth of the population. And this consideration was the more pressing because the State had already made a grant to Maynooth for the education of the Roman Catholic priesthood, so that it could no longer be maintained as a matter of conscience that it was the duty of the State to maintain one peculiar form of religious faith to the exclusion of all others. Mr. Gladstone had long since abandoned his old position that the establishment must be continued on the ground of its teaching the truth. In his Chapter of Autobiography, published in 1868, he observed: "The moment that I admitted the validity of a claim

by the Church of Rome for the gift, by the free act of the Imperial Parliament, of new funds for the education of its clergy, the true basis of the Established Church of Ireland for me was cut away. The one had always been treated by me as exclusive of the other."

Since 1860 this view had been strongly pressed by the advocates of Disestablishment; but it was not till 1867 that a determined effort was made to carry it to its logical conclusion.

Maynooth was then in possession of £26,000 a year, and the Presbyterian Church received annually about double that sum. It was agreed that to strip each of the Churches of its grant as a logical and impartial consequence of the total disendowment of the State Church would be to imperil gravely the interests of religion itself. Earl Russell, who dreaded such a danger, and was in favour of a system of concurrent endowment, moved in 1867 for the appointment of a Royal Commission to inquire into the property of the Church of Ireland, "with a view," as it was significantly stated, "to make the property more productive, and in order for its more equitable application for the benefit of the Irish people."

The reference to the "more equitable application of the property" was subsequently omitted; but the Commissioners were appointed, and in the following year they made their Report. The Commissioners' suggestions were for the purpose of furthering what they considered an improvement in the internal management of the Church and of its property. A

Parliamentary Commission, however excellent its intentions, is swayed by political considerations. The impending shadow of Disestablishment necessitated compromise in order to avoid it. Accordingly the Commissioners made drastic suggestions. The Archbishopric of Dublin was to be reduced to a suffragan see; and the Church of Ireland, once the home of many Bishops, was to be ruled by an Archbishop of Armagh and six suffragans, with dioceses of unmanageable area. Many ancient cathedral corporations were to be dissolved; Christ Church Cathedral, Dublin, was to be reduced to the status of a parish church; and but eight Deans were to remain.

As many schemes of retrenchment and reform have recently been revived, it is well to remember that in the days when Disestablishment was threatening, the Report of the Commissioners was generally regarded by the Irish Bishops, not as a token of retrenchment and reform, but as one of humiliation and retreat. Richard Chenevix Trench had come but a few years earlier from the Deanery, Westminster, to rule the Diocese of Dublin. A scholar and a saint, the spiritual ideals of the Church were what he valued above all else. When the Report of the Commissioners appeared, he went to Cork in the course of one of those archiepiscopal visitations which were a feature of the days preceding Disestablishment, and he spoke strongly against the recommendations of the Commissioners.

There was a constitutional melancholy about the great Archbishop, and his Charge was described by the

Richard Chenevix Trench, D.D.; *b.* 1807; Dean of Westminster, 1856–1864; Archbishop of Dublin, 1864–1884.

then Dean of Cork, William Connor Magee, as "heavy and depressing"; but one point raised the enthusiastic indignation of his hearers. The Report was founded on no lofty principle; the economic distribution of Church funds, with the purpose of relieving the State of a burden, was its aim. To the Commissioners the Establishment was a corporation whose expenditure must be curtailed; to the Archbishop the Church was no mere creation of the State. In his repudiation of the Report the Episcopate shared. The Establishment may have been unduly wealthy, but it was not to be ruled by money considerations alone.

Yet in those days the Report of the Commissioners loomed largely; and on its basis Mr. Disraeli would have joined the Irish Bishops in fighting Disestablishment if, in the first instance, they had accepted the Report. To their honour they did not. They preferred to risk the possession of their seats in the House of Lords, and to suffer the loss of State prestige, rather than to sacrifice the Church to any scheme of mere political or financial expediency. And so it happened that when Mr. Gladstone brought in his Bill the issue was simplified as far as the Report of the Commissioners was concerned. For all practical purposes the Report was dead and buried. Mr. Gladstone's avowed principle was one of total Disendowment and Disestablishment; it was this issue which the Church was called upon to confront, and on this principle the Disestablishment Bill was fought.

But the decision came upon the Church suddenly.

HAWARD

In 1867 Archbishop Trench thought that there was nothing to fear in the near future; but the Dean of Cork, so soon to be Bishop of Peterborough, thought only a few months later that the end of the State Establishment had come. And the Dean was correct in his prophecy. Early in 1869 the Bill was brought forward. Mr. Gladstone conquered in the House of Commons, and from that day the Irish Bishops were frequently in consultation with Dr. Tait, Archbishop of Canterbury, "whose continued firmness and moderation throughout this unhappy crisis from the second reading to the end" received the warm approbation of the Queen.

The Church was further indebted to Mr. G. Gathorne-Hardy, afterwards the first Earl of Cranbrook, her most ardent champion in the House of Commons, whose love for and devotion to the Church was an asset of incalculable value in days of peril. Hugh, first Earl of Cairns, was another distinguished statesman whose wisdom and experience were at the service of the Bishops.

It was during the debate on the second reading that Lord Derby made his famous application of Meg Merrilies' address to "her former protector, but now oppressor of herself and her tribe . . . 'Ride your ways, Laird of Ellangowan! Ride your ways, Godfrey Bertram! This day have ye quenched seven smoking hearths; see if the fire in your ain parlour burn the blither for that. Ye have riven the thack off seven cottar houses; look if your ain roof-tree stand the faster . . .'

"My Lords, it is with sentiments like these—with sorrow, but with resentment—that the Protestants of Ireland may look upon you from whom they expected protection . . . They may say, 'Go your way, ye Ministers of England! Ye have this day, as far as in ye lay, quenched the light of spiritual truth in fifteen hundred parishes. See if your own Church stand the faster for that.' There are not seven, nor thirty, but seven hundred thousand hearts, and seven hundred thousand more, though not of your own communion, . . . who in defence of that Union which you induced them to form would have shed their dearest life-blood, but who now find that from you to whom they looked for protection they met with oppression."

But the great speech destined to live in the memory of men was that of Bishop Magee. His reputation had already reached England. Bishop Wilberforce had spoken of a great sermon which he had heard preached before the Church Congress in 1868, "the most wonderful he had ever heard, and so grand that he hardly expected ever to hear another like it."

Bishop Magee did not disappoint the House of Lords, cold and critical among deliberative assemblies. His maiden speech was declared comparable to the greatest efforts of Grattan and Plunket. Most intensely reasonable among reasoners, he held the House entranced with his logical accuracy, his splendid sincerity, and impressive eloquence. He did not believe, he said, that the proposed measure was a violation either of the Coronation Oath or of the Act of Union, but he

warned his hearers that "sacrilege naturally precedes communism," and that what aimed at the Church would eventually extend its operations to the lands. In the light of justice, policy, or the alleged will of the electorate, the Bill was indefensible. If the clergy were called upon to give up endowments which were said to have been formerly possessed by the Roman Catholic Church, why were not the landowners called upon to give up their landed estates to their former owners? This bill indicated a change of policy. Formerly England had taken possession of the property of her enemies; now she proposed to take possession of the property of her friends, and the Irish peasant had learnt as a preliminary that murder and outrage were essential to stimulate the English ministerial conscience.

He believed that the English people had been misled, that the clearest promises made to the electorate had been broken, and he pronounced this ill-omened measure as cruel, harsh, and niggardly, and calculated to alienate from the Empire its most loyal supporters and devoted friends. "Irish Protestants will say that though they have been ever the faithful and devoted servants of England, and staunchly upheld the authority of this country at a time she sorely needed it, you are now about to cast them off without even a kind word of gratitude for old deeds of service and faithful and devoted loyalty. They are sorely, and naturally, irritated."

The Bishop then referred to Mr. Gladstone's great speech in introducing the Bill.

"In the magnificent peroration to the speech by which the Bill was introduced in the other House, its distinguished author spoke of the spectacle which England would present to the civilized world when she came to perform this magnanimous act of justice and penitence. What a magnanimous sight! The first thing that this magnanimous British nation does in the performance of this act of justice and penitence is to put into her pocket the annual sum she had been in the habit of paying to Maynooth, and to compensate Maynooth out of the funds of the Irish Church. The Presbyterian members for Scotland, while joining in this exercise of magnanimity, forgot that horror of Popery which was so largely relied on and so loudly expressed at the last election in Scotland. They have changed their mind, on the theory that a bribe to Popery is nothing if preceded by plunder of the Protestant Episcopacy. Putting two sins together, they make one good action.

"Throughout its provisions this Bill is characterized by a hard and niggardly spirit. I am surprised by the injustice and impolicy of the measure, but I am still more astounded at its intense shabbiness. It is a small and pitiful bill. It is not worthy of a great nation. This great nation in its act of magnanimity and penitence has put the sackcloth and ashes on the Irish Church, and makes the fasting be performed by the poor vergers and organists.

"My Lords, I hear a great deal about the verdict of the nation on this question; but without presuming to

judge the conscience or the wisdom of others, and speaking wholly and entirely for myself, I desire to remember—and I cannot help remembering—this, that there are other and more distant verdicts than the verdict even of this nation, and of this moment, which we must everyone of us face at one time or another, and which I myself am thinking of while I am speaking and in determining upon the vote I am to give. There is the verdict of the English nation in its calmer hours, when it may have recovered from its fear and its panic, and when it may be disposed to judge those who yielded too hastily to its passions; there is the verdict of after-history, which we are making even as we speak and act in this place, and which is hereafter to judge us for our speeches and for our deeds; and, my Lords, there is that other more solemn and more awful verdict which we shall have to face; and I feel that I shall then be judged not for the consequences of my having made a mistake, but for the spirit in which I have acted, and for the purposes for which I have acted. And, my Lords, as I think of the hour in which I must face that verdict, I dare not—I cannot—I must not, and I will not—vote for this most unhappy, this most ill-tried, this most ill-omened measure that now lies on the table of your Lordships' House."

Bishop Alexander followed on the same side in a speech of ornate eloquence. If eloquence could have saved the Church, she would have been saved; but the General Election had sealed the fate of the Establishment.

From that fateful day in the House of Lords the Church of Ireland emerged "cast down, but not destroyed." Could she arise and recover her vitality? Could she set her house in order, or must the light of her candle be extinguished? The Irish Church Act received the Royal assent on the 20th of July, 1869, but it was not to come into effect until January 1st, 1871. Almost eighteen months were left, and they were sorely needed.

CHAPTER II.

THE INTERVAL.

"Not with more constancy the Jews of old,
By Cyrus from rewarded exile sent,
Their royal city did in dust behold,
Or with more vigour to rebuild it went."

THE 19th section of the Irish Church Act provided that—

> "From and after the passing of this Act shall be repealed and determined any Act of Parliament, law, or custom whereby the Archbishops, Bishops, Clergy, or Laity of the said Church are prohibited from holding assemblies, Synods, or conventions, or electing representatives thereto, for the purpose of making rules for the well-being and ordering of the said Church."

The Irish Church was thus set free to shape her form of government independently of the State, and within two months of the passing of the Act the Archbishops of Armagh and Dublin issued their mandates for the reassembling of the old National Synod of the Church of Ireland.

It was an exclusively clerical Synod, and so far resembled the old Convocation which had not been summoned by the Crown since the days of Queen Anne. Archbishops, Bishops, Deans, and Archdeacons

Marcus Gervais Beresford, D.D.; *b.* 1801; Bishop of Kilmore, 1854–1862; Archbishop of Armagh and Primate of All Ireland, 1862–1885.

had a voice in its proceedings. It met in Dublin on Tuesday, September 14th, 1869, in the Antient Concert Rooms, under the presidency of the Lord Primate, Marcus Gervais Beresford, the bearer of an honoured name, whose practical wisdom and alertness in guiding this assembly eminently qualified him for his work.

But such an assembly was open to all the criticisms and complaints which have recently assailed Convocation in England. It did not represent the Church as a whole; but as it was the only legally constituted body to deal in the first instance with the work of reconstruction, it was sorely needed. Very Rev. John West, D.D., Dean of St. Patrick's, was unanimously chosen as Prolocutor of the Lower House. After careful consideration, certain resolutions respecting future Synodical action in the Church of Ireland were passed in the Lower House and accepted in the main by the Archbishops and Bishops. The first resolution adopted was significant of the spirit of the churchmen assembled:—

> "That this Synod deems it its duty to place on record a declaration that it is now called upon not to originate a constitution for a new communion, but to repair a breach in one of the most ancient churches in Christendom."

The second resolution was no less significant:—

> "And they further desire to state that under the present circumstances of the Church of Ireland the co-operation of the faithful laity has become more than ever desirable."

Arrangements were made for the election of clerical and lay representatives from the Diocesan Synods, and the Synod was prorogued by the President till September 30th.

In the interval between the summoning of the National Synod by the Archbishops and its assembling in Dublin, the laity of the Church of Ireland met by representatives in the Molesworth Hall, Dublin, the Earl of Meath presiding. At this meeting a request was sent forward to the Archbishops asking them to convene a Lay Conference, to be held in Dublin, for the purpose of considering the mode and extent of lay representation under the Church Act; and in accordance with this resolution the Lay Conference assembled in Dublin on October 12th, 13th, and 14th.

The Lord Primate presided on the first day, and the Duke of Abercorn on the two subsequent days. Among other resolutions passed by the members of this Lay Conference was one which affirmed that it was expedient that the number of Lay representatives in the General Synod should be to the Clerical in the proportion of 2 to 1. Another resolution recommended that a Committee consisting of not more than four delegates (two Clerical and two Lay) should be chosen by the Synod of each united Diocese from its representatives, and that these delegates should meet with the Bishops "and such other learned persons as they may think it expedient to call to their aid," in order to prepare for a General Synod, whose main purpose would be to frame a draft of a Constitution for the

government of the Church of Ireland. This draft was ordered to be submitted to the delegates a week before the meeting.

The Archbishops approved of the resolutions of the Lay Conference. The Committee, duly constituted and consisting of the two Clerical and Lay delegates from each Diocese, met on January 5th, 1870, and invited a number of leading judges and learned ecclesiastics to share in its deliberations. It sat continuously till January 28th, and the result of its labours was published in the form of a draft of the new Constitution to be submitted to the forthcoming General Convention of the Church of Ireland. The Draft Constitution formed the basis of consideration and discussion at the first General Convention or Synod.

The members of the General Convention were chosen as follows :—(1) The Clerical delegates by the Clerical members of each Diocesan Synod, one Clerical representative being elected for every ten clergymen in the diocese; (2) the Lay delegates being in like proportion elected by the Lay members of each Diocesan Synod. This General Convention was preceded by the administration of the Holy Communion in St. Patrick's Cathedral on February 15th, 1870, and afterwards adjourned to the Antient Concert Rooms.

It was a momentous occasion, and the speech of the Lord Primate helped them to realize how great was their task.

"Mutual forbearance, mutual goodwill, mutual respect for each other's feelings and opinions are necessary

to a successful issue. In a work so new to most of us, to which our minds have only of late been seriously turned, and which has come upon us so suddenly, there must naturally be differences of opinion as to the best way of achieving our object."

The Primate observed that the matter of most urgent importance before them was the formation of the Representative Body of the Church. Other matters might brook delay, but this could not be deferred without serious injury to the Church. "Until this Representative Body be chartered there will be no public confidence as to the prolonged existence of our Church, we cannot become legally possessed of our churches, our glebe-houses and lands cannot be given over to us, and the whole question of Commutation must remain in abeyance."

The formation of a Sustentation Fund for the support of the future clergy was also insisted upon. The Primate then spoke of the attitude of the Bishops towards the new order.

"I can aver that from the first they have acted under a strong conviction that the united efforts of both clergy and laity are essential to the well-being of the Church, and have endeavoured to promote, as far as in them lay, genial feeling and hearty co-operation."

The Beginnings of Finance.

It may here be well to mention a difficulty which necessarily faced the Church from the outset. There was every need for conserving what remained of her finances, and that work required consummate wisdom and foresight.

Before Disestablishment the Irish Church might have been regarded as a wealthy corporation. The gross income of the Primacy was £17,000 a year; Dublin was only less well endowed; Derry and Kilmore were wealthy bishoprics; and the average income attached to a bishopric approached £5,000 a year. There were many livings of great value in the gift of Trinity College, and livings with small populations and good endowments in remote districts. All this wealth was swept away by one act of spoliation.

In his speech introducing the Bill Mr. Gladstone stated that he was unwilling to estimate any endowments as Church property which had been left to it previous to 1660. According to a somewhat one-sided historical sketch, the Church and Presbyterianism were merged in such a muddled identity previous to the Restoration that it was impossible to calculate on any legitimate basis to whom these endowments belonged. In compensation for the loss of private endowments he set aside a sum of half a million pounds. The churches were left to the Church, but the glebe-houses and lands, unless bought by the Church, passed with the tithe-rent-charge and all other property to the

State. Thus not a penny of endowment was left to the Church.

But the life interests of the clergy then serving were preserved. These clergy, 2,043 in number, were guaranteed their incomes for life in the shape of annuities, provided they continued to serve in the Church. In order to induce the Church and the clergy to consent, a bonus of 12 per cent. on the commuted value was to be added to the total. These annuities were calculated on an advanced basis, allowing a life of ten and a half years in case of incumbents, and ten years in case of curates.

Here lay the opening for skilful finance; here was the starting-point of recovery from spoliation. The clergy, as a body, consented to commute. It was an act of faith, fully justified in its working; but in the first instance it required some courage and calm confidence in the clergy to exchange the inviolable security of the State for that of a new and untried paymaster, the then Representative Church Body, which had only just received its charter.

But the desire to help the Church at a crisis was deep-rooted, and there were certain advantages expected to accrue under the new system. The clergy would be paid quarterly, and not half-yearly, and could, if they so desired, obtain a part of their commutation money in advance.

The Commissioners, having thus received the required consent of the clergy, paid over to the Representative Church Body the sum of £7,501,085,

commonly called commutation capital. It was not an endowment, but represented the life interests of the commuting clergy, and was the result of their self-sacrifice. Besides possessing this commutation capital, the Church was able to rely on the continued services of the body of clergy who had been hers before Disestablishment. Of these clergy Mr. Gladstone had said in introducing his Bill:—

"We must accord to the Church this praise, that her clergy are a body of zealous and devoted ministers, who give themselves to their sacerdotal functions in a degree not inferior to any other Church."

It was no small advantage to be able to retain the services of such men, whose loyalty to her interests had not been dimmed by adversity. While they ministered and drew their incomes as clerical annuitants, it was possible to maintain a church sustentation and stipend fund, and to solicit contributions towards it from the Church's members; and these funds could accumulate while the capital fund paid the annuitants. This capital would be decreasing, but simultaneously the sustentation fund would be increasing. And ultimately a profit from commutation might arise.

The existence of this commutation capital gave the Church time to conceive new plans, and to combine in building up a sustentation fund. There were then able financiers who gave of their best to the service of the Church. The names Cairnes, La Touche, Mulholland, Ewart, Galbraith, Carson, Stopford, Traill, Salmon, and Morgan Jellett recall services for which

the Church is indebted for all time. The advice of such men, wisely welcomed by the Representative Church Body, resulted in many devices for the bettering of its capital and the increasing of its stability. The capital of the commutation funds, and the voluntary contributions towards the sustentation fund, realized higher interest than those on which advanced calculations were based. Instead of 3½ per cent., the Church obtained nearly 4 per cent. on her money. About three millions of capital was placed in railway securities, and the same amount in the form of first mortgages on Irish estates.

But the possible profits of Commutation had depended in the first instance on the consent of three-fourths of the clergy to commute. The annuitants under the Church Act could have left Ireland. If a man did so, and gained by performing duty elsewhere, he was numbered among what were popularly designated as the three C's, the men who had commuted, compounded, and "cut." But fortunately these clergy were comparatively few in number, though from a financial standpoint it would not have been surprising if they had been fairly numerous, for any such action would have been in many cases of material advantage to themselves, if correspondingly injurious to the Church.

Assuredly the higher interests of the Church were dear to the clergy of that day. And it ennobles the history of Church finance to remember their faith and courage.

One of the first gold coins ever minted in the

JOHN THOMAS BALL, LL.D.; *b.* 1815; Lord Chancellor of Ireland, 1875–1880; *d.* 1898.

Kingdom was a quarter florin of King Edward III, engraved with the Cross of Christ, and having as its motto, "It shall be lifted up in glory." The record of the earliest finances after Disestablishment might be inscribed with like words.

The laity made a splendid response, as the laymen of the Church of Ireland have ever done when an appeal has been made for their help. By October, 1870, donations amounted to £300,000. Wherever suitable organization could be formed, money was forthcoming. In the Diocese of Down, Connor, and Dromore, nearly £40,000 had been promised towards the sustentation fund; in Cork, Cloyne, and Ross, subscriptions exceeded £30,000. The Archbishops of Canterbury and York and the English Bishops were munificent contributors. The Report of the Church Temporalities Commissioners of 1880 shows how real a confiscation the Disendowment was. The Commissioners report that out of the Church property in their possession they have given to Maynooth £372,331; Presbyterian ministers, £741,799; Intermediate Education, £1,000,000; pensions to national school teachers, £1,300,000; relief of distress, £1,500,000; owners of advowsons, £778,888; and they look forward to possessing in 1932 land and rent-charges of the annual value of £293,455.

The loss of property was indeed immense, for previous to the Act the whole property of the Irish Church in tithe-rent-charge, lands, perpetuity rent, and money was estimated at sixteen millions. It was a property

inherited through the long ages. No Act of Parliament marked its earliest bestowal on the Church. When the early monastic Bishop became the Diocesan Bishop, the property of the monastery became that of the see. Before the Reformation, the Church held certain property as a body corporate in connexion with the State. After the Reformation, by the succession of its Bishops, it continued as a corporate body to hold this property. Alike in the sixteenth, the eighteenth, and the nineteenth centuries, legislation had considerably diminished the value of her property. Yet much remained, till, in 1871, this Act of Disestablishment, by one fell blow, deprived the Church of what she had so long possessed.

CHAPTER III.

THE FIRST SYNODS AND PRAYER BOOK REVISION.

"And, worst of all, the good with good
Is at cross-purposes."

"The saints of many a warring creed
Who now in heaven have learned
That all paths to the Father lead
Where self the feet have spurned."

One of the earliest questions which caused lengthy and formidable controversy at the Synod concerned the Episcopate. Were the Bishops to sit in a separate chamber and vote as a separate order?

The controversy may now seem to have been somewhat academic. It then took weeks of earnest consideration, and the decision arrived at confirmed to the Bishops their ancient privilege of voting as a separate house, but they were not to sit in a separate chamber, and the solution seems to have been satisfactory in its working. Another question engaging the attention of the Synod, and involving very acutely the question of Episcopal authority, concerned the community of Primitive Methodists. In October, 1870, by a resolution of the Convention, a Committee was appointed to deal with a Committee of the Primitive Methodist Society. Several meetings took place, and in 1871 the Synod reappointed the Committee, in order that it

might devise some terms of mutual agreement whereby the services of the Primitive Wesleyan community might be brought "into harmony with the parochial systems and Episcopal authority of the Church."

Herein lay the crux of the matter. The Primitive Methodists had expressed the opinion that "a closer union with the Irish Church would serve the interests of true religion"; but they had been careful to add "that such an alliance should have for its basis the preservation of Methodism in its integrity."

A series of resolutions proposed and discussed on both sides showed that on several important points unanimity was observable; but the main point of difference consisted in the right claimed for the Methodist preacher that he should be at liberty to minister at certain times and places under the direction of the Methodist Conference, irrespective of the authority of the Bishop or Incumbent—a right which was not possessed by any clergyman of the Church of Ireland. As yet a solution of the difficulty was hoped for, and in 1874 the General Synod expressed its sympathy with "those Primitive Methodists who, in order to maintain their loyal union with the Church of Ireland, have formed themselves within the last year into a society in connexion with the Church, and that this Synod has learnt with much pleasure the success which has attended the efforts of that society in preserving members of the Primitive Wesleyan Methodist body from abandoning their allegiance to the Church of their fathers."

But this expression of opinion concerned only certain individual members of the Methodist community. After nearly four years of deliberation, when the question was submitted to the Wesleyan Conference as to what they would "recommend regarding the union with the Irish Church," it was resolved by the Conference to "appoint the President to receive any communication sent by the Synod, and report to the next Conference." To this an amendment was moved to reappoint the Committee for the purpose of conferring further with the Committee appointed by the General Synod, but this amendment was not carried. The result was that there was no Wesleyan Committee with which the Church Committee could confer, and no further progress was made. The terms laid down by the Church were such as the Primitive Methodist Conference would not accept. The Church could not abandon Episcopal authority, and the Methodists could not acknowledge it. The differences were deep-seated, compromise was impossible, and, to the deep regret of churchmen generally, the best-intentioned efforts to retain the Primitive Methodists within the fold of the Church resulted in failure.

Prayer Book Revision.

The Church, free to shape her own laws, was equally free to enter upon the perilous paths of Prayer Book Revision if she so decided. Popular opinion was strongly in favour of such a course. The sacramental teaching of the Prayer Book was not wholly in favour

with the dominant majority, and once the proposal to revise the Prayer Book was seriously entertained those who opposed it or questioned its expediency were in a minority, and a minority which was bound to suffer.

Before Disestablishment the virtues of the Prayer Book were frequently extolled; but when Disestablishment came the newly acquired sense of freedom brought with it a desire for revision.

Never was the case against revision more clearly stated than by a clergyman who then served in the diocese of Cork. Dr. John Cole Coghlan had in 1862 been appointed by Lord Carlisle, then Lord Lieutenant, to the benefice of Mourne Abbey, near Mallow. Lord Carlisle hung up his photograph side by side with an engraving of St. Chrysostom in the Viceregal Lodge, and greatly enjoyed his visits to Dublin to preach in the Castle Chapel.

But it was in his quiet country parish that he delivered a notable sermon entitled "Doctrine in Danger," in which he proposed to treat of the expediency or inexpediency of revision. A minority had protested against revision in any shape or form, and their protest gave Dr. Coghlan his opportunity.

"First let me say a word for those of my brethren who opposed change. Their number—sixty-nine, I think—we heard of often enough. The orthodoxy of the country was called upon to mark them as the 'unsound' men of the Church, the troublers of our peaceful Israel! Cast away, if you will, all higher considerations; forget theology—forget even religion for

a moment—and calmly ask yourselves what had they to gain by the course which they took? Certainly not popularity. Certainly not the prospect of advancement under the new system of patronage. Certainly neither present nor prospective 'filthy lucre.' On the contrary, if there were a thoroughly *dis*honest man amongst them, he would have taken the very opposite course; because change *in general* would have left him free to protest against any *particular* change, and to enjoy his present income without doing his present work or any work whatever. Every man who opposed change did his best to bind himself to work during the term of his natural life. They may have given the vote of a bad judgment; but any practical man who hears me must own that they had the 'answer of a good conscience.' I cannot see that they had anything else. It is something to have. But it is not something for which to be held up to scorn.

"Again, the men who gave the best conceivable proof that they had cordially accepted the Prayer Book in its present state are surely the men on whose sincerity you can place the most reliance if they feel any future changes to be such as they can accept likewise. For what *is* the best proof that anyone cordially accepts a formulary? Is it that he says he can 'explain' that formulary so as to coincide with his views; while he owns that he would *express* those views very differently if he had to frame the formulary? Is it that he has no wish to change the expression *when he can't*? Surely not; the test is his having no

wish to change the expression *when he can.* And so I put it fearlessly to every honest layman who hears me that these sixty-nine men may have been mistaken, may have been obstinate, retrograde, narrow-minded, 'unsound,' ritualistic if you will, but they must have been *honest.* And if you commence by holding up honesty to contempt, you will have in your future but slender security for orthodoxy. If you begin by separating religion from morality, you will in time have very little of either which will be worthy of the name."

Sufficient has been quoted to illustrate the atmosphere of controversy in which the whole proposal was enveloped. Dr. Coghlan's words, more penetrative than persuasive, produced but little effect; nor did his suggestion that the door of the Revision Committee room should bear the inscription, "Mangling done here," tend to soften asperities. High Churchmen, though liturgiologists, were unheeded, and Prayer Book Revision was bound to come.

But before it came, some incidents occurred which threatened to accelerate its arrival.

On the eve of revision an unpleasant and significant agitation stirred the whole Church. Rev. L. B. Weldon, curate of St. Stephen's Church, put a perfectly harmless manual of preparation for confirmation into the hands of a servant girl. The book in question did not contain one word about confession to a priest. Her master, Mr. Maberly, was an extreme Protestant, and asked Archbishop Trench to condemn the clergyman and the book. The Archbishop declined to do

either. Then a fierce agitation was set on foot, and a protest was signed by 420 clergy, 529 noblemen, deputy lieutenants, magistrates, and M.D.'s, as well as by 3,000 registered vestrymen, many of whom had certainly never read the book. The Archbishop stood firm. In the concluding words of his reply to the protest, Dr. Trench averred :—

"For myself, I can only say that I would a hundred times sooner cease from the office which I hold than become the ignoble instrument of narrowing the limits of our Church and making untenable in it the position of many of its most earnest and devoted clergy."

As a token of disapproval, Puritanism chalked the walls of Dublin city with "Puseyite Trench," and many avowed their intention of withholding their contributions till the Prayer Book had been revised in accordance with their wishes. In later years Dr. Weldon became a noted preacher in St. Bartholomew's Church, Dublin, but his views were under suspicion, and he never received promotion till the great Bishop John Wordsworth secured him for a living in Salisbury, and in subsequent years appointed him to a canonry in its noble cathedral.

During the same year Mr. William Brooke, Master of the Court of Chancery, moved that the Convention might appoint a Committee for Prayer Book Revision, a request which was acceded to. The Bishops refused to sit on the Committee, while promising a united and unprejudiced consideration of its report. As the

result of this vote, Dr. Lee, the Archdeacon of Dublin, resigned his position in the Convention, and took no part in the General Synod. Archdeacon Lee's work on Inspiration went through many editions. "The Guardian" declared it to be "incomparably the best and most complete work on the subject" in the English tongue, and one "which would henceforth be a necessity to the shelf of every philosophical student of Holy Scripture." It has long since passed out of use; but at the time the Archdeacon's withdrawal was a serious loss, "quite premature," Archbishop Trench called it, "and a mistake." The Convention accepted his resignation, but in doing so passed almost unanimously a resolution:—

> "That in accepting the resignation of the Archdeacon of Dublin the Convention distinctly repudiates the allegation contained in his letter of October 28th to the Lord Primate, viz., 'that the Convention has adopted a resolution the object of which is to alter or modify the doctrines of the Church as defined in the Book of Common Prayer.'"

The Convention had not said so, nor could its members as a body be charged with any such intention; but unquestionably many of the Revisionists would gladly have altered the doctrines of the Church beyond recognition, and in many a debate it was their custom to utter dreary jeremiads over the rigidity of those who preferred the doctrines of the Prayer Book as they were.

GEORGE SALMON, D.D.; *b.* 1819; Regius Professor of Divinity, 1866–1888; Provost of Trinity College, 1888–1904.

Another loss occurring at the same period was that of Dr. Maturin, the well-known Incumbent of All Saints', Grangegorman, a saintly and revered High Churchman, whose sermons have been compared to those of Newman. He could not and would not bow to the new order, and his withdrawal served only to emphasize the publicity given to the resignation of the learned Archdeacon. Such withdrawals did not make the work of the Church easier when revision problems came up for decision.

Dr. Lee's colleague in the Divinity School of Trinity College, Dr. Salmon, was a man of massive learning, and his views carried quite deservedly the greatest weight. And Dr. Salmon was in favour of revision. He urged that it was expedient, and, even if inexpedient, absolutely unavoidable. "Our choice," he said, "is whether the revision shall be conducted by our Bishops and the most trusted men in the Synod sitting calmly in Committee, or in full Synod as the fancy of any particular member may suggest to him to bring up particular parts of the Prayer Book for revision. It should be done," he went on, "not in full house, but in a Committee, and of that Committee it is essential that the Bishops should take the lead. It were an unheard-of thing if a company of presbyters and laymen were to draw up a series of liturgical reforms, and tender them to the Bishops for acceptance or rejection. Moreover, the Convention must not be one-sided. The party of change and the party hitherto opposed to change must be fully and fairly re-

presented. . . . The report of the Committee would be worthless if it were carried by a narrow majority. If, when it shall have been drawn up and carried even by a large majority, half a dozen members, such as I could easily name, were to protest and say, 'These alterations are such as we cannot with a good conscience adhere to,' the work of the Committee must be pronounced a failure, and their report would not be worth the paper it might be printed on."

The speech itself and the personal authority behind it did much to make revision an inevitable certainty, and in 1872 the work of revision began. Many wise men saw dangers ahead. The Bishop of Ossory, Dr. O'Brien, speaking at the first General Convention, spoke words of sober warning. As a learned member of the Evangelical school of thought, who had ruled his diocese wisely since 1842, his words appealed to many.

"He could not but be afraid" (the Bishop observed) "lest in raising bulwarks against Ritualism and Popery the Church itself should be narrowed, and at last be converted from a tolerant and comprehensive Church into a narrow and exclusive sect. And it ought to be remembered that whether it were a sect or not depended more upon its principles than upon its numbers. If changes were made in the principles of the Church to accommodate them to the views of one section of the Church, and if thereby the other section was driven out of its pale, the residual body would be a sect, whether it were more or less numerous than that

which was driven out. And he thought it necessary to remind the Convention—it seemed to be so often overlooked—this effect might be produced without any alteration of our Articles, Services, or Rubrics, merely by authoritative definitions or explanations limiting strictly to one sense phrases or words in any of them, which have been before regarded as admitting legitimately of some variety of interpretation, so as to leave room in the Church for those who entertained different views upon certain doctrines. This was a matter which he regarded as of great importance, and on which he felt very strongly."

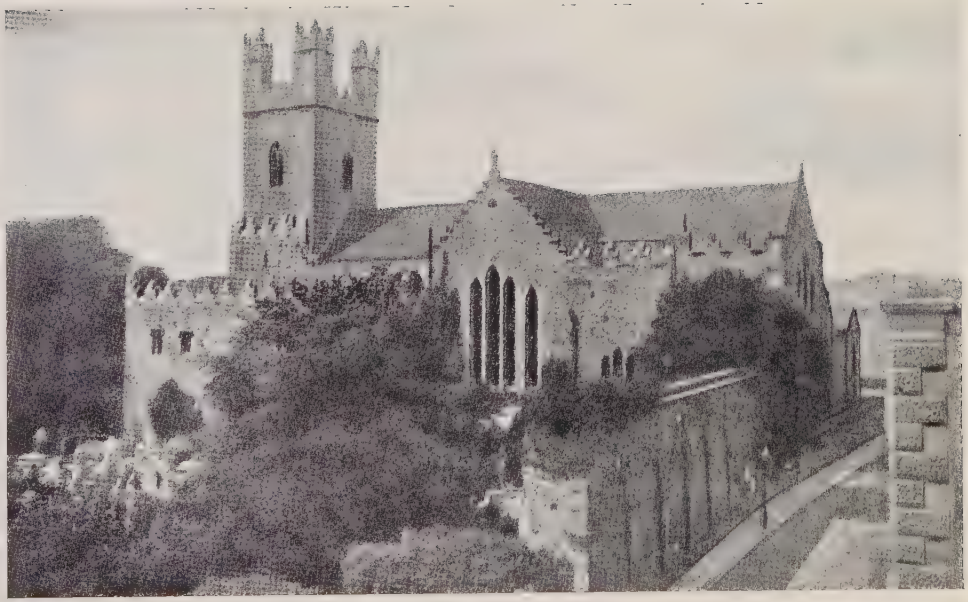
The Bishop apprehended a real danger. In later years his pamphlet, "A Plea from the Bible, and the Bible alone, for the Doctrine of Baptismal Regeneration," produced a marked effect.

The Venerable William Sherlock, Archdeacon of Kildare, strong among anti-revisionists, has recalled his memories of the great and lengthy debates which marked the revision of the Prayer Book. The leaders were well known to him, and, with a picturesque sensibility of style, he has left a vivid impression of those who were then so prominent. Very few of these men now remain; the Archdeacon has passed to his rest, and it is fortunate for this generation to possess the impressions of an eye-witness.

"Marcus Gervais Beresford, Primate of All Ireland and Archbishop of Armagh, was President of the Synod. He came of a family which had long held high rank in the Church of Ireland, and therein had

acquired great wealth. His predecessor in the See, a member of the same family, had been called for his good looks 'the Beauty of Holiness,' and he himself was little less remarkable in that respect. Tall, erect, and aristocratic in appearance, he bore his considerable years well. With a telling voice, a ready wit, great knowledge of the world, and an unfailing temper, he made an admirable president.

"Next to him came Richard Chenevix Trench, sometime a revolutionist in Spain, later Dean of Westminster, and finally Archbishop of Dublin; the friend of John Keble, W. B. Donne, John Sterling, Arthur Hallam, F. D. Maurice, Bishop S. Wilberforce, Liddon, Church, Pusey, and other remarkable men. His massive intellectual head and fine brow betokened him a scholar and a poet, with a touch of romanticism in his composition. Of shorter build than the Primate, and younger, he was less worldly-wise and more spiritually minded—too sensitive to bear well the strain of conflict and the roughness of a popular assembly, but easily stirred to a holy indignation at the suggestion of anything mean or base. His poetic temperament was tinged with the melancholy which in later years marked his habitual expression, though his face would occasionally light up with a smile when his Irish sense of humour was touched. He was the soul of honour, gentle, tender, and true; many a time must he have looked back to Westminster with regret when he felt himself in the toils of the Philistines of the Synod Hall. In Dublin he was little understood or appreciated.



Cathedral Church of St. Mary, Limerick.

"Next in distinction to these was FitzGerald, Bishop of Killaloe, who was of the best type of the Broad Church school. Learned, moderate, and wise, he was probably the best theologian and certainly the ablest Bishop on the bench, in spite of a besetting indolence which provoked those who knew him best. He looked, and might have been, an Erasmus risen from the dead.

"In strangest contrast to him was John Gregg, Bishop of Cork, once a well-known popular preacher. There was little of formal theology in his picturesque and alliterative eloquence, but he could address the Celtic portion of his diocese in their own beloved Irish. Beside these sat Butcher, Bishop of Meath, ex-Regius Professor of Divinity in the University of Dublin, learned and profoundly cautious; Graves, Bishop of Limerick, a scholar and an antiquarian, whose frail form scarcely promised that he would attain the allotted portion of threescore years and ten. With them may be numbered Knox, Bishop of Down, who had strong common sense and knowledge of men, and who succeeded Beresford in the See of Armagh.

"Last, and perhaps best loved of all, William Alexander, then Bishop of Derry, now in his eighty-fifth year, Archbishop of Armagh, a poet and orator, the magic of whose magnificent voice and splendid eloquence in pulpit and in the Synod so often held men spellbound.

"Among the most prominent of the laymen who were anxious to revise the Book of Common Prayer, and to

purge out what they called its leaven of Romanism, was Lord James Butler, uncle of the Marquis of Ormonde. Rather past middle age, handsome and of a noble and commanding presence, a connoisseur and lover of art, with a fine voice and admirable delivery, he was formidable in debate. His power of sarcasm was considerable, and for some reason he made the bishops, and in particular Archbishop Trench, the mark for his most bitter attacks. However, upon one curious occasion he made honourable amends. There had been a slight scene in the Synod between him and the Archbishop, and Mr. Disraeli had taken advantage of it to point some of his remarks in the House of Commons by announcing that Archbishop Trench had been 'excommunicated by an assembly of Irish Protestants.' Lord James Butler on the first opportunity rose in the Synod to move a resolution repudiating in the strongest terms such a statement as an insult to the Synod, and expressing the respect in which they held the Archbishop and their hope that he might long preside over them. This, of course, was carried by acclamation, and doubtless greatly amused the 'eminent statesman.'

"Charles Parsons Reichel, then a country clergyman, afterwards Bishop of Meath, was another fervent revisionist . . . He was, indeed, the best learned of his party. He found a foe worthy of his steel in Richard Travers Smith, a sound churchman and a really learned theologian, though not a brilliant speaker, who, by sheer weight of superior knowledge, earnestness, and absolute sincerity, claimed and won the attention and

respect of those who were most opposed to what they considered his High Church proclivities.

"Next to him on the conservative side must be reckoned Henry Jellett, who, buried for years in a remote and obscure country parish, had kept unimpaired his love of theology and his knowledge of books. He was as eloquent as his well-known brother, afterwards Provost of Trinity College, but without the same advantages of voice and personal appearance. A moderate High Churchman, he proved broader and more liberal than some of the professed Broad Churchmen. Among these latter the best-known and most distinguished was his brother, John Hewitt Jellett, whose tall figure, handsome face, flashing eyes, ringing voice, and impetuous eloquence told well in debate. Unlike him and Dr. Reichel, though their friend and strenuous fellow-revisionist, the Rev. the Hon. William Conyngham Plunket, grandson of the great Lord Plunket, and destined himself to succeed to that title, afterwards Archbishop of Dublin, never marred the earnestness of debate by a word that would offend . . . His statue stands in an open space in Dublin (near the great educational institution which he reared to train teachers for the schools of the Church), unique as that of a Protestant Archbishop whose patriotism and Christian philanthropy were recognized alike by Protestant and Roman Catholic. All who knew him loved him.

"Of the legal members of the Synod, the first places were held by Judge Longfield and Dr. Ball, who

frequently acted as assessors, assisted by Sir Joseph Napier, sometime member for the University of Dublin. Their voices were for moderation, and it is probable that the warning given by them and by Judge Warren, that to interfere with the ordinal might throw a doubt upon the validity of Irish orders, went far to prevent the change desired by Dr. Reichel and Master Brooke. William Brooke, Master of the Court of Chancery, was the most prominent, though not the most learned, of the ultra-revisionists. The uncle of the better-known Stopford Brooke, he was an evangelical of pronounced views, universally respected for his high character and sincere piety. Tall and spare, with pale face and white hair, it was he who precipitated the revision movement by his resolution for appointing a committee to suggest measures to check the introduction and spread of ritualism.

"Better known and universally respected and trusted was George Salmon, D.D., Regius Professor of Divinity, and afterwards Provost of Trinity, whose attainments in mathematics, as well as his *Introduction to the New Testament* and his work on the *Infallibility of the Church,* earned for him a reputation far beyond the country of his birth. Absolutely sincere and straightforward, his learning and moderation gained from the Synod an extraordinary trust and affection. His somewhat homely speech was enlivened with a touch of humour, while his strong commonsense amounted at times to genius.

"None who knew him can forget the 'witty Dean,'

Hercules Henry Dickinson, the friend and disciple of Archbishop Whately, and the best representative of the more tolerant Broad Church party, whose keen sense of the ridiculous enlivened the discussions and often restored good humour to a heated debate. On the conservative side there was no more acute and well-trained intellect than that of J. G. Scott, afterwards Archdeacon of Dublin, whose labours in the Synod, in the Representative Church Body, in the organization of the Diocese of Dublin, and as a parochial clergyman deserved a much higher recognition than they ever obtained.

"Military men who affect the study of theology generally become strong partisans, and the Synod was not without a sprinkling of these in the ranks of the ultra-revisionists. The two best equipped for debate were Colonel Ffolliott and Colonel Saunderson. As the revision debates went on, the remarkable educational value of free discussion could be noticed in the case of the former. The same could scarcely be said for Colonel Saunderson, who was always a partisan, and who might have been called the Rupert of the Revision conflict. His dapper figure and slashing speech, seasoned with abundant wit and humour, made him as conspicuous among the revisionists of the Synod as he was among the Unionists in Parliament. In both places he was noted as a hard hitter and a splendid fighting man, without a particle of malice; and when not busy in Synod or Parliament, he was found acceptable by many as a lay preacher."

It would be an unprofitable task to attempt anything like an exhaustive account of the proceedings of the Revision Committee. But it will be well to say something of the controversies which gathered round the Athanasian Creed, the offices of Holy Communion, Holy Baptism, the Visitation of the Sick, and the Ordinal. Round the Athanasian Creed there raged a controversy prolonged over many years. Very varied were the suggestions made for dealing with such problems as are now being frequently discussed in different parts of the Anglican Communion. Many objected to the minatory or damnatory clauses; others wished to soften their meaning by retranslating the text; others proposed a restricted and occasional use of the Creed in public worship; others to consign the Creed to a place similar to that occupied by the Thirty-nine Articles; while Archbishop Trench was anxious that an explanatory note should be added to the Creed, affirming that "the condemnatory clauses are to be taken as referring only to those who, possessing the means and opportunity of knowledge, reject the substance of the Christian faith."

The value of this controversy may be most clearly seen when the arguments on both sides are forgotten; but it will be of interest to recall some of the speeches which prove that questions of revision were not hastily settled, and indicate the very high levels of thought which were generally maintained throughout the debates.

The Primate, the Archbishop of Dublin, and the

Bishop of Derry were among those who desired that the Creed should remain intact. In a speech of characteristic eloquence, Dr. Alexander urged the members of the Synod to lay no hand upon this ancient Hymn of Faith. "He was extremely sorry," he said, "to oppose so many of the laity . . . No one could be more indisposed to take such a line of conduct than he, and he would not do it if he did not think it his bounden duty in the sight of God and man. He was, and always had been, anxious to conduce in his humble degree to the stability of the Church of Ireland which he loved, but, he would ask, was there not a stability better than that which the State gave of old, and better than that which a State establishment or money could give? He would tell them what it was. It was the basis of the dogmatic faith from which the Christian Church had for ages looked upon whole generations passing away, and seen those waves of human speculation beating in their restless course against the rocks, dashing the tangled seaweed upon them, carrying away the shells and the sand, but never washing away one of the everlasting stones of which it was made, for the Rock on which it was founded was Christ—God and Man. If he spoke thus, it was because his fear was, lest by influences which he would not attempt to analyse, for they were of a very varied kind, forced on by those influences, we of the Irish Church should yield one point after another, sink from one ledge to another, till at last we should be absorbed in that gulf which awaits churches which have denied and tampered with

the inheritance of the Christian Faith, and from that sea there is no rising again."

The impassioned rhetoric of the great poet-preacher, with the innate witchery of his superb voice, made a great impression on the Synod; but it was left to Dr. Reichel and others to bring the Synod back "to the more dry and less attractive form to which the question ought to be reduced." The question was not whether this Creed was to be swept out of the dogmatic use of the Church, but whether, maintaining all the dogmatic statements of the Creed, they were to retain along with it certain statements with regard to the doom of those who denied these dogmatic statements. If those things were true, why hesitate to state them? If they were not true, and if there were some lurking feeling that they went beyond the truth, that was a reason why it would be a comfort to accept a mitigated form.

In order to meet with any such difficulty of the public recitation of the damnatory clauses, the Dean of Clonfert, Very Rev. James Byrne, a theologian of mark and a former Fellow of Trinity College, moved that the Athanasian Creed should be removed from its place in the Prayer Book, and added *in extenso* to the Eighth Article. He dealt with the difficulty of rejecting the damnatory clauses. If the Irish Church rejected those clauses, the significance of her doing so would be that dogmatic faith was not, in her opinion, required for salvation at all. Another mode of dealing with the clauses objected to was to append to them an explana-

tory rubric. But such a mode of dealing with it would increase the difficulty of the Creed as used by the people. It would not be possible for them in practice to carry the explanation into the words as they used them. The rubric would be neglected, and the harshness of the formula would be felt to be as repulsive as ever. For in reading a theological document the intellectual attention of the student would carry the explanation into the clauses as if their very language had been modified in accordance with it. But he held further that the Articles were the proper place for such doctrinal statements as those of the Athanasian Creed.

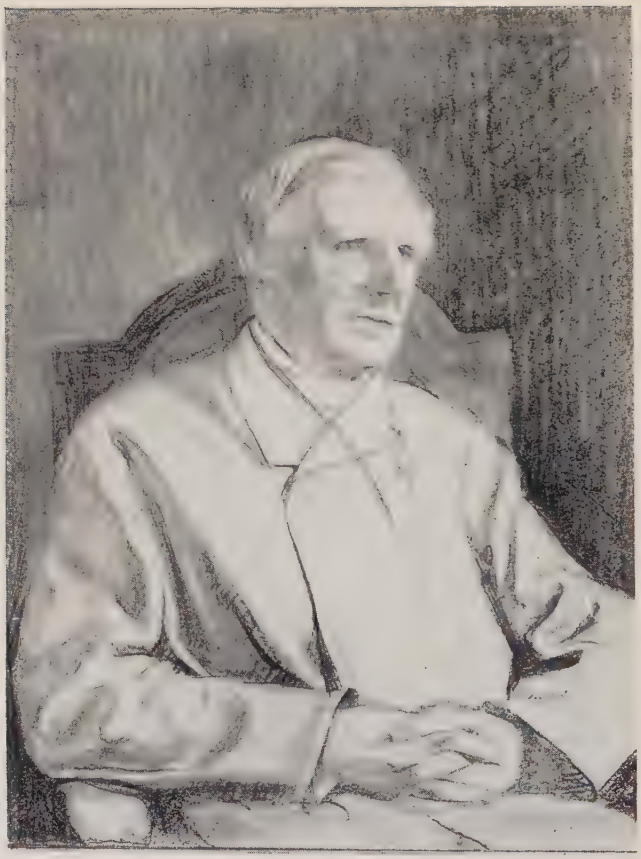
The Dean's speech was at least valuable as foreshadowing the many questions likely to arise before the controversy was finally settled; but his proposal was not carried. The subject of a new translation was further discussed, and it was proposed to postpone all further discussion of the Creed till this translation was accomplished. But many believed that no translation could remove all difficulties. The Creed meant what it said. Archbishop Tait experienced like problems at the very time when the Irish Church was discussing them. In the Convocation of Canterbury, the Archbishop introduced a rubric which was intended to explain away the damnatory clauses of the Creed without changing them. Dean Stanley opposed the proposal in ever memorable words:

"Whoever was the author [of this Creed], he knew what he meant. He meant, as the Emperor Charlemagne meant, that anyone who would not

accept these words was everlastingly lost, and should be destroyed by sword and fire from the face of Christendom. I admire the Emperor Charlemagne; but I cannot admire those who come with these modern explanations to draw out the teeth of this old lion who sits there in his majesty, and defies any explanation to take out his fierce and savage fangs."

And while the Dean thus spoke, other churchmen in England, under the leadership of two great and honoured names—Pusey and Liddon—were threatening the Irish Church that if she dared to tamper with the Creed her place in Catholic Christendom would be irretrievably lost.

In 1874 the whole question was reopened, and resolutions proposed that portion only of the Creed should be read on stated occasions. This proposal was debated from varying standpoints, many of the ablest theologians in the Church joining in the discussion. The Primate, Archbishop Trench, Dr. Reichel, Dr. Salmon, Professor Jellett, Dr. Henry Jellett, Canon Travers Smith, and several members of the episcopate took a prominent part in the debate; but it was not till May, 1876, that the Irish Church arrived at a solution. Then the recently appointed Bishop of Ossory (Dr. Gregg) proposed and the Bishop of Killaloe (Dr. FitzGerald) seconded a motion, "That the rubric before the Athanasian Creed be omitted." It was, in the circumstances, the wisest solution attainable. Writing in his later years, Primate Alexander, who as Bishop of Derry strongly opposed the passing



William FitzGerald, D.D.; *b.* 1814; Bishop of Cork, 1857–1862; Bishop of Killaloe, 1862–1883.

of this motion, observed: "The decision come to by the Church of Ireland upon the Athanasian Creed *now* strikes me as one of consummate wisdom."

The Bishop of Killaloe's speech greatly influenced the Synod. Dr. FitzGerald said that "opposition had been given to the motion on the ground that the omission of the rubric directing the use of the Athanasian Creed would be construed out of doors as implying that the document was not fit for reciting in public worship, and that they had in that nineteenth century grown impatient of the truths which it contained. One of these propositions might be admitted, but the other should be strenuously denied. The motion did imply, and would be held to imply, on the part of those who already supported it, that the Creed of St. Athanasius was not, under all the circumstances, a document fit to be recited in the public services of the Church. But it did not follow that because they thought it not fit to be recited in the public services of the Church, therefore they were impatient of the truths which it contained. He did not know of any truths which it enunciated it such a manner as to be intelligible to ordinary comprehension which were not enunciated more clearly and less offensively in other parts of the services of the Church. He did not think it was the truths contained in that Creed that were offensive to the Synod or to the majority of the Church. What seemed to them offensive were the scholastic terms in which the truths were laid down, and also the strong expressions which were used in

what were called the damnatory clauses. He had been of opinion from the beginning that the solution now proposed was the best that could be arrived at. He had made no secret of that opinion. He was supported in that opinion by friends both in this country and in England, on whose judgments he placed the greatest reliance . . . The Synod might refuse this solution of it at present, but they would come back to it at last . . . It was the opinion of several of his brethren on the bench, as well as of others, that there were unconquerable difficulties in the way of omitting certain parts of these damnatory clauses. The omission of the whole Creed was not liable to misconstruction of the same kind. They omitted the entire Creed because it was a document not fitted for recitation in public worship. There was no invidious fixing upon this or that part of the Creed. None but the most uncharitable — no one at all, he believed — would seriously in his heart think that the omission of the Creed from public recitation was because the Church of Ireland was wavering in the slightest degree from her belief in the fundamental truths which it contained. That would be a foul calumny on the Church, and an unreasonable and uncharitable charge. A document might be very true, and for many purposes very necessary, and yet not be fitted to be recited in the public worship of the Church. Supposing a creed had to be drawn up for the purpose of fencing out Pantheism as a prevalent form of Atheism; or supposing it—to put a case suggested by one whom many

of them remembered with affection and all with respect, Professor Archer Butler—that a creed had to be drawn up for the purpose of guarding against heresies in natural religion, would not such a creed bristle with scholastic statements just like the Athanasian Creed? yet no one who believed in God would doubt that those statements contained great and solemn truths. Would such a creed be a fitting thing to be recited in public worship? Take that noblest instance of a creed in natural religion, the *Scholium Generale*, at the end of the *Principia* of Sir Isaac Newton. It was in itself a noble and magnificent production; but if it were to be recited in a public congregation, who would understand it or be edified by it? The case was a still stronger one with respect to the Athanasian Creed. He was satisfied that the public recitation of that Creed, so far as tending to guard against heresy, only suggested difficulties to many minds which would not have occurred to them if they had not heard the words of it. It was listened to with the greatest satisfaction by those who did not understand one word of it, while the minds of those who attended the most to it were generally the most perplexed by it. He was convinced that instead of shaking and injuring the faith of the Church of Ireland in the doctrine of the Trinity, the proposed step of withdrawing the Athanasian Creed from public recitation in her services would, by bringing them into harmony with almost every other Church in Christendom, be attended with the best consequences."

After the Bishop's speech the feeling of the House was ripe for a settlement. The vote was practically unanimous—108 clergy and 103 laymen in favour of the motion, 8 clergy and 4 laymen against it.

It was indeed unfortunate for Archbishop Trench that Dr. Pusey and Canon Liddon, two of his most trusted friends, should have acted so unadvisedly at that moment. Dr. Pusey thought it the duty of the clergy to resign and come to England, and he told the Archbishop that "if the Church of England should remain in communion with you, you would have done your utmost to draw it down to the same abyss." Any sense of indignation may now well be tempered by a recollection of the inherent absurdity of the words.

Canon Liddon supported Dr. Pusey in "offering large subscriptions" towards building a church in Dublin, if it could be arranged that, as in many Scottish churches, only the unaltered English Prayer Book should be used in it. But Archbishop Trench had too high a sense of Catholic order to permit an act of such schism and usurpation. Perhaps the most refreshing comment on that painful incident is contained in some advice given by Bishop Alexander to English churchmen:—

"Do not believe everything you hear against us from every ecclesiastical Herodotus who takes a return ticket from Euston to Killarney . . . The course pursued by some of those who call themselves 'the highest of high churchmen' on Sundays in Ireland, is

sometimes perplexing to those whose lessons in churchmanship come from Bramhall and Field, from Hammond and Pearson. These gentlemen possess apparently an intermittent, terminable, geographical churchmanship, which they have disgorged in the Channel on their way to Dublin . . . These people who desire to be Acephalous Catholics, and to start churches in Dublin under no Bishop, are not witnesses who should tell greatly against us. I wish them no worse humiliation than Cæsar wished the dramatic knight—'to be compelled to take the leading part in his own play.'"

With regard to the offices of Holy Communion and Holy Baptism nothing is to be recorded. The offices stand intact, save for some minor changes, mainly of a rubrical character. Prolonged discussion took place over the terms "regenerate" and "regeneration," which extreme revisionists desired to expunge. But eventually a clause was added to the new Preface which read as follows:—

> "In the Formularies relating to Baptism we have made no substantial change. . . . At the same time, we desire fully to recognize the liberty of expounding these Formularies hitherto allowed by the general practice of the Church. And as concerning those points whereupon such liberty has been allowed, we hereby further declare that no Minister of this Church is required to hold or teach any doctrine which has not clearly been determined by the Articles of Religion."

The Black Rubric evoked much discussion. Ultra-revisionists desired to frame additions to the rubric which would exclude all Eucharistic adoration. The discussions were not edifying. The subject suggested by the rubric was too sacred for debate, save by theologians equally learned, reverent, and humble. Again relief was found by the insertion of two new paragraphs in the Preface.

The Ordinal was not altered. Dr. Reichel was anxious that it should be, and led a band of revisionists in the attempt. He published a pamphlet pleading for an alteration in the words "Receive the Holy Ghost . . . Whose sins thou dost remit," etc. In this pamphlet Dr. Reichel asserted, *inter alia*, that the Reformers had retained the words in ignorance of the fact that they were not essential to ordination, and because of a mistaken fear that the omission of such words might invalidate the act.

Dr. R. Travers Smith clearly showed in a reply that the Reformers had greater stores of knowledge than Dr. Reichel assumed, and proved conclusively that whereas Dr. Reichel had referred to Archbishop Whitgift as having asserted that the English Ordinal was taken word for word from the Roman Pontifical, the very opposite was the case, Whitgift having repudiated such an assertion when made by Cartwright. Canon Smith also demonstrated that the Roman doctrine of Confession and Absolution in no way depended on the use of the words which Dr. Reichel desired to delete. The controversy was not settled

till 1877, when a paragraph was inserted in the Preface as follows:—

> "No change has been made in the formula of Ordination of Priests . . .; for, upon a full review of our Formularies, we deem it plain and here declare that, save in the matter of Ecclesiastical censures, no power or authority is by them ascribed to the Church or to any of its Ministers, in respect of forgiveness of sins after Baptism, other than that of declaring and pronouncing, on God's part, remission of sins to all that are truly penitent, to the quieting of their conscience, and removal of all doubt and scruple; nor is it anywhere in our Formularies taught, or implied, that confession to and absolution by a Priest are any conditions of God's pardon; but, on the contrary, it is fully taught that all Christians . . . may draw nigh, as worthy communicants, to the Lord's Table without any such confession or absolution . . ."

The nature of the change made in the Service for the Visitation of the Sick will be clearly seen from the following paragraph in the new Preface:—

> "The Special Absolution in the Office for the Visitation of the Sick has been the cause of offence to many; and as it is a form unknown to the Church in ancient times, and as we saw no adequate reason for its retention, and no ground for asserting that its removal would make any change in the doctrine of the Church, we have

> deemed it fitting that, in the special cases contemplated in this Office, and in that for the Visitation of Prisoners, absolution should be pronounced to penitents in the form appointed in the Office for the Holy Communion."

In addition to the changes already mentioned, the Ornaments Rubric was removed, and a canon numbered 36 was added—which has ever since caused grievous heart-burnings—forbidding the use of a cross on or behind the Holy Table.

From what has been written, it will readily be seen that the new Preface had much to bear. Whenever extremists had to be conciliated, compromise was resorted to in the Preface. But the text-book is more important than the commentary; and it is satisfactory to find that so illustrious a scholar as Bishop John Wordsworth has recorded the fact that, with "minute study, the value of the new Prayer Book was much raised in his estimation."

The Adoption of the Preface.

It will be well to record how the Preface was passed and some of the reasons for passing it. It was obviously the resultant of a series of compromises, and as such was calculated to give complete satisfaction to nobody; but it attempted to settle many burning questions in the least harmful way possible.

In the course of the discussion, Canon Henry Jellett,

afterwards Dean of St. Patrick's, gave his reasons for voting for the Preface. He observed:—

"It has been said in the debate that there were three great parties in this House—the party who required a great amount of revision, the party who wished for no revision at all, and the party who required a moderate revision. He contended that independent of these parties there was another party of which he must claim to be a humble member—the party who do not wish revision, and yet are willing to make some concession to the feeling of others. He had always been opposed to revision. It was with sincere pain to himself that the question had ever been undertaken, and he had been most unwillingly obliged very often to oppose changes which he knew that a great many of his brethren very much wished for, but which he himself conscientiously could not make up his mind to concede. That had been the position in which many members of the House were placed. There were many like himself who would much rather that this work had never been entered upon, and who were yet willing to make some concession.

"It was said, what was the value of a doctrinal Preface at all? and in some degree he sympathized with those who said so; but when they came to ask what was a doctrinal Preface, there might be some difference of opinion. His idea of a Preface was that it was something rather to state the limits of toleration than to state fundamental truths held by the Church. It was as that he valued it, because it enabled him to

say to his brother: 'I can't agree with you, but still the Church recognizes you as a faithful member of it just as it recognizes me. . . .' If anything could be done in a Preface that would reconcile their brethren to go on using the formularies of the Church as they had always used them, notwithstanding what had been said; if anything could be done to induce them to go on using them as they had done, then the best thing to do would be to pass some Preface."

Dr. Salmon pleaded in a like spirit: "Was there to be no finality? He had no sympathy with those persons who seemed determined upon fighting always. He believed they were in a minority in the Church. To the conservative party he would appeal to take this matter into consideration, and to allay strife and discontent in the Church. He would remind them also of this, that those who refused to make any concessions gave the greatest help to agitators, for there was nothing which helped agitation so much as refusing to make reasonable reform."

Dr. John Jellett, afterwards Provost of Trinity College, made a powerful contribution to the debate, marked by that logical accuracy and finish which made him such an effective speaker. Like his brother, he pleaded with the Synod to pass the Preface:

"Let him ask those who were disposed to vote, not merely against the present but against any Preface, whether they could not reconcile it to their minds to make the amount of concession that was asked of them. Let those who thought that there had been

JOHN HEWITT JELLETT, D.D.; *b.* 1817; Provost of Trinity College, 1881–1888.

too much done ask themselves had it violated their conscience. If further revision was needed, let them leave it to a quieter time and a stronger time to carry it."

As the future Dean and the future Provost rarely voted on the same side, their unanimity on this question made the greater appeal to the Synod.

It has at times been believed that Bishop FitzGerald was the author of the Preface. Archdeacon Reichel took care to say that the original form of the Preface drawn up by the Bishop was very far superior in some points to that submitted by Dr. Salmon, while that great scholar reinforced the Archdeacon's opinion, and added that what Bishop FitzGerald had written was "most unmercifully cut up by the Committee." The Bishop himself could say that only the closing clause of the Preface remained exactly as he had written it, and that clause is worth reproducing :—

> "And now, if some shall complain that these changes are not enough, and that we should have taken this opportunity of making this Book as perfect in all respects as they think it might be made, or if others shall say that these changes have been unnecessary or excessive, and that what was already excellent has been impaired by doing that which, in their opinion, might well have been left undone, let them, on the one side and the other, consider that men's judgments of perfection are very various, and that what is imperfect, with peace, is often better than what is otherwise more excellent, without it."

When the Bishops voted as a separate House on the Preface, five were in favour and four against it. But from their opinions expressed in various debates, it was certain that the three Bishops unavoidably absent would have voted with the majority.

With the passing of the Preface, revision was for all practical purposes at an end; and on May 1st, 1877, Lord Plunket, then Bishop of Meath, proposed, and Canon Henry Jellett seconded, a resolution of thanksgiving for preservation from disunion. It expressed the deep feelings of many hearts:—

> "Bearing in mind the great difficulty and danger of the ordeal through which the Church of Ireland has been called to pass during the last six years, this Synod desires to record its thankfulness to Almighty God for having during that interval mercifully preserved the Church from the great peril of disunion, and for having otherwise preserved to it so many tokens of His superintending care and guidance."

Any unprejudiced reader of the discussions concerning revision must be struck by the high level of the debates and the intellectual acumen and learning displayed by those who were the real leaders of the Synod. The utterances of extremists like Lord James Butler never really influenced the decisions arrived at, and were mainly instrumental in aggravating the minds of thoughtful churchmen. Thus, Mr. Percy Bernard, son of the Hon. Charles Bernard, the

venerated Evangelical Bishop of Tuam, complained of Lord James as "one who, so far from having any pretension to be an attached member of the Church of Ireland, has taken every opportunity of reviling her services, of denouncing her Prayer Book, and of reiterating unjustifiable accusations against her Bishops and clergy. He has stigmatized her Confirmation Service as superstitious and useless, and boasted of his own neglect of that service. He has told the Synod that if anyone inquired what the use of baptism was the answer would be 'nobody knows.' The noble Lord is not struggling for revision in the Irish Church. He is struggling for some new and hitherto unknown Church of which he himself should be at once Bishop, presbyter, curate, and congregation, and in which he could regulate his own ritual and dictate his own formularies." "And," Mr. Bernard added, "I might suggest to the noble Lord that the conscientious secession of an honest and devoted member of the Church would be the subject of real sorrow to all parties in it; but if the views enunciated by the noble Lord are those which he is prepared to stand by, the secession of Lord James Butler from the Irish Church would be but the removal of a rough and ill-fitting stone from the outermost corner of the Church."

The censure was not undeserved.

Nor, amid hard hitting, was the Irish sense of humour lacking in these discussions. On one occasion when it was urgently necessary that some Bills should

be passed without further discussion, Canon R. W. Bagot, well known for his useful work as a pioneer in the forming of Irish creameries, announced his intention of calling for a separate vote on each of the Bills. Such a course was calculated to waste much time, and in its initial stages tried the patience of the Synod. On the following day like Bills had to be passed; the Bishop of Killaloe was proposing such a Bill, and anticipating that it might be assented to by an overwhelming majority. "It might be," said the Bishop, "that there might be one emphatic 'no' from Canon Bagot. He observed that Canon Bagot had changed his position from one side of the house to the other. It reminded him of a story told by Lord Bacon of Queen Elizabeth. She was looking on at a tilting match somewhere near London, and there was a competitor arrayed in Lincoln green who did so badly that he had to retire. Later in the day he came forth again, clad in orange tawny, but he came off worse. Then the question was asked why he should have come forward a second time, and the answer was, that orange tawny might be said to be worse than the gentleman in Lincoln green. Possibly Canon Bagot had changed his position for the same reason."

The Synod was convulsed with laughter, and the blocking of the Bills ceased.

Puns are not a form of humour to be encouraged, but when a Mr. Brush once claimed Dean Dickinson as his authority for some statements which he disowned, the Dean fairly brought down the house by replying: "I

never gave Mr. Brush any handle to make so sweeping an assertion."

Nor was the Dean's humour less appreciated on another occasion. An excited revisionist, with a peculiar admiration for Lord James Butler, once expressed a wish that he had been a member of the Irish Episcopate. "In that case," the Dean retorted, "we should have another Bishop Butler, but no Analogy." There was something exquisitely ludicrous in the antithesis between the noble lord whose loquacity so far outstript his learning and the great teacher of Christendom whose colossal calm and penetrative insight were so great a boon to mankind.

It was a great relief, a cause for profound thankfulness to earnest churchmen, that after years of discussion the essential teaching of the Prayer Book remained unaltered. The offices for Holy Baptism and Holy Communion were unimpaired. Men who might be counted strong churchmen, and who knew the Irish Prayer Book well, were joyfully cognisant of the fact. Two such witnesses are entitled to deference.

Speaking before the Carlisle Church Congress in 1884, the Bishop of Derry, Dr. Alexander, observed: "It was quaintly said by an Irish prelate of a certain sermon that it did not 'contain enough gospel to save a fly.' Our Prayer Book has not admitted into its text enough anti-catholicism to drown an ecclesiastical midge. As the glorious springtide of our common liturgy rolls to the feet of Christ, the little ripple made by our island Church does not fail to fall into its own

place in the multitudinous music of the countless surges. Two things you may learn from us ecclesiastically: first, the lesson of hushing differences under the inexorable call of duty in the presence of great difficulties. We had long debates in our General Synod, much licence of speech, very hard hitting . . . Viewed in the quiet of life's evening with the remoteness of impartiality which belongs to the retrospect of many years, I, for one, regret much spoken unadvisedly which may have given pain. We now work together, after all, with undiminished affection. Perhaps the sword of controversy never 'carried away' fewer heart-stains on its blade."

The other witness is from a younger generation of churchmen. One whose opinions carry weight, the present Provost of Trinity College (Dr. Bernard), in reading a paper before the Anglo-Irish Church Society at Westminster in 1903, spoke as follows:—

"What changes, then, appear in the Irish Prayer Book which affect doctrine, and differentiate it in principle from the English Prayer Book? The answer is that there are not any. Trifling changes in the rubrics may be found here and there—some of which you may like, while you may dislike others—but you will need a microscope to find them. The conspicuous alterations are only two: (1) For the form of absolution prescribed in the English Office for the Visitation of the Sick, the form of absolution from the Communion Office has been substituted. No one, I suppose, doubts the validity and adequacy of the latter form; and

although many persons will regret the change, it cannot be said that the form in the English book has primitive or catholic sanction, inasmuch as it dates from the twelfth century only. (I may observe that the American Prayer Book provides no form of absolution whatever at this point.) The Preface to the Irish Prayer Book, indeed, formally disclaims any attempt to alter the doctrine of the Church as regards the absolving authority of her priests. I know that a clever and facile writer, who has published an interesting little book on the Prayer Book, has told the readers of the Oxford Library of Practical Theology that our Irish Preface, if not openly heretical, 'speaks with an heretical brogue.' I am afraid that we must plead guilty to our 'brogue'; indeed, none of us is ashamed of it, I should hope. For the 'brogue' is the distinguishing mark of an Irishman's nationality, and we have always claimed to be a National Church, with a right to a 'brogue.' And the form which our brogue takes in Church matters is not, perhaps, more offensive, after all, than the insularity which suspects heresy in every unfamiliar custom or phrase. No one is more deeply sensible of the shortcomings of the Irish Church than those who have the honour to serve her; the ideal is greater than the performance. But to suggest that she has fallen into heresy, or that she has protested herself out of her catholic inheritance, is to suggest what is, happily, not true."

What seems remarkable in the lapse of years is the small amount of alteration which extreme revisionists

were able to secure. What they did achieve was an infinitesimal fraction of what they wished to achieve. The dangers of revision were undoubtedly great. From the very outset, from the day that the General Synod unanimously determined "that the time had arrived for entering upon a complete revision of the formularies in a cautious and reverent spirit," the perils in the way were clearly discerned. "I take this step," said Dr. Salmon, "under a profound conviction that, whatever be the danger attending the course of action, the danger attending the course of doing nothing is vastly greater." And again having referred to the danger which revision might involve of "weakening English sympathy," and having stated that to his knowledge there were "very many in England who would not withdraw their love, even if in the exercise of our independent judgment we should arrive at the conclusion that certain variations from English rule would enable us to do Church work better," he added: "But if unhappily we should lose English sympathy, we must grieve, but still we could live and work without it; but what we cannot do without is the complete and hearty sympathy of our own laity."

His endeavour, and that of many leading scholars and divines, was not to resist by all possible means the existing agitation, but to guide that agitation into a safe channel. In this attempt Dr. Salmon was mainly successful. But the wisdom or unwisdom of many statements in the Preface will always be a matter of opinion among differing schools of thought.

Cathedral Church of St. Finbar, Cork.

CHAPTER IV.

SOME REMARKABLE RESTORATIONS.

"They dreamt not of a perishable home
Who thus could build."

During these troublous days works more encouraging than revision were in process. The consecration of the Cathedral of St. Finbar's, Cork, in 1870, was followed in 1875 by a gratifying announcement. The venerable Bishop, Dr. John Gregg, was able to tell his people that, in addition to what they had already so munificently given, Mr. Francis Wise and Mr. William Crawford had promised £30,000 towards the completion of the towers and spires. "And now," added the Bishop, "we will soon have our three towers erected, and won't we sing Hallelujah choruses then? and won't we sing triumphantly when we have those towers towering to the sky? But you must remember that won't complete the whole. Look at the carving in front we will have to do; but I hope, with God's blessing, having done so well, we will do well in future."

Two years later the Bishop received a further offer from Mr. Crawford to complete the carving of the west front. On 6th April, 1878, the Bishop was able

to lay the top stones of the western spires. On 26th of May following he passed to his rest.

If Christ Church, Dublin, may truly be described as all-glorious within, St. Finbar's, Cork, is all-glorious without. In its aspiring group of towers and spires it rivals Lichfield; its west front has no equal in Ireland. In its strength and beauty, this noble church remains as a tribute to the real genius of its architect, Mr. W. Burges, A.R.A.

On 1st May, 1878, Christ Church Cathedral, munificently restored by Mr. Henry Roe at a cost of nearly a quarter of a million, under Mr. George Edmund Street as its architect, was reopened. It seemed but a short time since St. Patrick's had been likewise restored by the munificence of Sir Benjamin Lee Guinness, and Archbishop Trench, in a striking sermon, referred to the glory of such work. Preaching from Nehemiah iv. 2, Dr. Trench compared the return of the children of Israel from their captivity in Babylon to the land which God had given them with the difficulties in reconstruction that confronted Irish churchmen after Disestablishment.

"When long and patient toil bore its fruits at last, and a little faint dawn of success seemed to break upon God's people, they found neighbours jealous and scornful. 'What do these feeble Jews?' was the cry with which these greeted them and the first-fruits of their toil; but the repairers and rebuilders, in nothing terrified, went forward still, until where the waste places had been there stood a temple and a city once more.

. . . Should I, my Christian brethren, go far astray if I found some features of their condition reproduced in our own—*some* features, let me say, not all? Thus, so far as the words of my text express not surprise only, but scorn and contempt, it would be unjust to our fellow-countrymen to imply that our work during the last few years has gone forward exposed to aught from every quarter of the land. Those who are separated from us and we from them by very mournful religious differences, it is only justice to say of them that the language of a real or affected contempt has not been the language of their lips. Their looking on at the great experiment which we have no choice but to make, if a curious has also been a respectful one; it has sometimes manifested a genuine sympathy with the immense difficulties of our task, the complexity and novelty of the problems which we have so suddenly and with so little previous preparation been called on to solve. If there has been criticism, there has been very little of this whereof we have a just right to complain. But this much said, and any misunderstanding on this point averted, is it not true that there was much in the position of the Jews when they rebuilt their ruined temple amid the tears of some and the shoutings of others—some mourning for a vanished past, some rejoicing in the hope of a fairer future, when they repaired the walls of their troubled city, with the trowel in one hand and the sword in the other—much, I say, to remind us of ours?

"Nor are all the points of resemblance sad ones. If

for us, as for them, there have been days of doubt and darkness and distress, when all has seemed at a stand, or indeed all has seemed to be going backward, so also to us, as to them, auspicious signs, tokens for good, have not been wanting. How many difficult riddles which lay in our path, which at one time it seemed impossible to solve, have been solved for us, or in one unexpected way or another have solved themselves! Thus to take the example of this which on this day must suggest itself to all. Who that has lived through the earlier years of our Disestablishment does not remember what a perplexity the whole question of how we should deal with this second cathedral in the diocese was? I cannot persuade myself that we should in any case, or under any pressure, have acquiesced in the ignominy of seeing this goodly fabric, with all the historic memories, sacred and profane, which are so closely bound up with it, retaining, even at its worst estate, so many vestiges of a beauty as rare as it was surpassing; I cannot, I say, believe that we should ever have consented to see fall into other hands so dear a memorial of the past, and yet what a burden and embarrassment, and that for long years to come, it might have proved to us and those who come after us, it is only too easy to see. From all this painful embarrassment we have been delivered at a stroke, and with much more than a mere deliverance. That which we hardly saw how we could keep at all is granted to us to behold as the richest and fairest jewel in our Church's crown. In place of a ruin, or

what was verging to a ruin, we have this piece of perfect workmanship which you see, so costly and so complete, and in every detail displaying the master hand.

"How that came about is known to us all. A noble gift of some fifteen years ago in the enjoyment of present benefits we must not forget. A gift which it hardly seemed likely would be paralleled in a century, if paralleled at all, was scarcely completed when it was twinned and paralleled by another—by that which we celebrate to-day. For so in God's ordinance deep follows deep, and one generous act evokes its fellows."

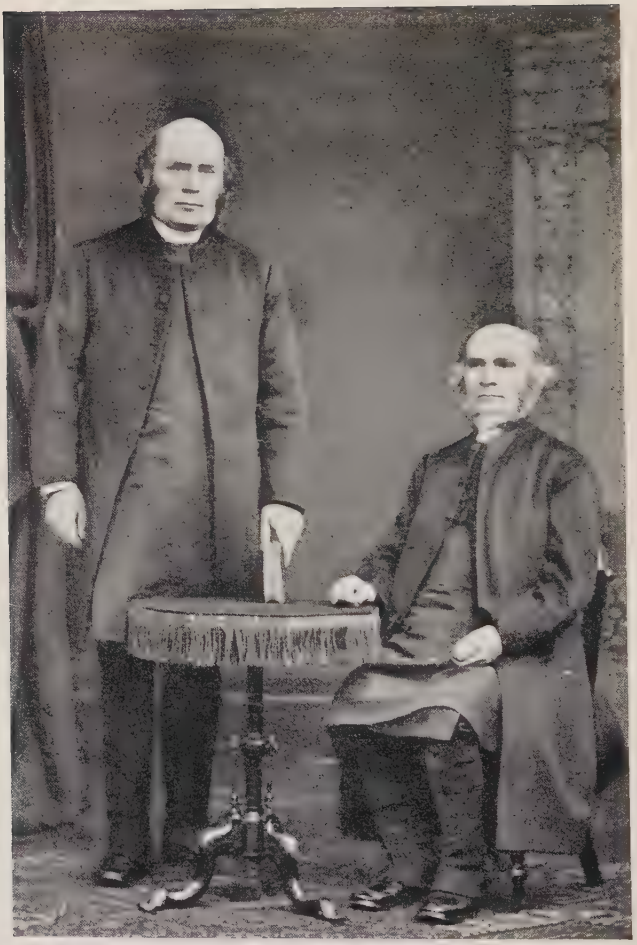
It was a memorable day for the Church. Preaching at the afternoon service, Primate Beresford expressed the thoughts of many when, comparing the old building with its renewed glory, he said: "They had most of them looked upon its former condition with some shade at least of shame and sorrow, and they accepted it now in all the beauty and comeliness of restored youth, as a royal diadem presented to the Church they loved."

Mr. Street, great among architects, considered Christ Church Cathedral to be "second in beauty to few churches of the same kind in any part of Europe." When restored, it manifested a delicacy of beauty and finish of detail unsurpassed. But its very beauty was to be a stumbling-block to some. There were ominous tokens that the Puritan party were none too pleased with certain features of the restoration. Before its reopening sermons were announced in St. Andrew's

Church, Dublin, under the symptomatic headings, "The Screen," "The Cross," "The Reredos," "The Image." More was to follow. An animated discussion took place in the General Synod as to the expediency of requesting Mr. Roe, the munificent restorer of the Cathedral, to have the beautiful screen removed. Fortunately, two prominent revisionists, Dr. Reichel and Dr. John Jellett, strongly protested. Archdeacon Reichel pointed out the palpable absurdity of arguing, as had been argued, that "because roods that were supposed to contain some relic of the true cross had been removed, they therefore could not allow a simple plain cross, of a kind that existed here long before the Romish ascendancy in this country, for the cross now on the screen of Christ Church was a facsimile of the old Irish cross in Cong, which was made long before Romanism was introduced into Ireland. If they were to get rid of a thing merely because the Roman Church had adopted it, they might be asked to shake off the Nicene Creed or the doctrine of the Trinity—in fact, there was no knowing where they were to stop."

The commonsense of such arguments ultimately prevailed, even though one venerated evangelical Bishop pleaded for the removal of the screen. The motion was thrown out, and the beautiful screen remains.

A like spirit of suspicion marked the holding of a "Quiet Day" at Blackrock. Some newspaper had called it "the First Retreat in the Church of Ireland,"



ROBERT SAMUEL GREGG ; *b.* 1834;
Bishop of Ossory, 1875–1878 ;
Bishop of Cork, 1878–1893 ;
Archbishop of Armagh and Primate
of All Ireland, 1893–1896.

JOHN GREGG, D.D. ; *b.* 1798 ;
Bishop of Cork, 1862–1878.

and Archbishop Trench was called upon to justify his action in permitting such a gathering. The Archbishop in his speech dispelled many misconceptions, and expressed regret that he had sanctioned, as the conductor of the Quiet Day, a clergyman who was "so little in sympathetic relations with the Church of Ireland." And thus a gathering storm subsided.

These incidents are only referred to to illustrate the general trend of Church feeling at the time. Possibly the Puritanical outlook evinced was largely the result of ritual practices in the Church of England which so many Bishops had in vain tried to combat; to a certain extent it was accounted for by the wide publicity given to the controversies on Prayer Book revision. In a Church surrounded on all sides by Rome it was a not unnatural expression of popular opinion.

In addition to the building of a Cathedral in Cork and the splendid and costly restoration of Christ Church, the Cathedral Church of St. Mary, Tuam, was reopened in 1878, after an effective and judicious restoration. The work had been commenced in 1860, and its completion was due mainly to Very Rev. Charles Seymour, Dean of Tuam, who had placed the restoration in the hands of Sir Thomas Deane.

The Bishop of Cork (Dr. R. S. Gregg), who preached at the reopening, referred to the skilful incorporation of ancient archways and windows in this new and noble Cathedral, which witnessed to the continuity of the Irish Church with that of earlier days, when care for the Holy Scriptures was the special glory of the land.

Speaking to his Diocesan Synod at Ballina, the Bishop of Tuam (Hon. C. B. Bernard) observed :—

"It was an extraordinary thing what a great deal more activity was now going on in Church work, such as adorning, beautifying, and altering of churches, than under the old system. Formerly everything was left to the Ecclesiastical Commissioners; but now that these props no longer exist, the result of the principle of self-reliance is apparent everywhere. It was a great blessing," he added, "to think that everybody was alive and astir, and seeking to do his best both in material and spiritual work."

In August, 1877, the Archbishop of Canterbury, Archibald Campbell Tait, great among the successors of St. Augustine, was the guest of Lord Plunket, Bishop of Meath, at Ardbraccan See House. At a meeting of the Meath Protestant Orphan Society the Archbishop spoke words of deep delight to Irish Churchmen.

"All," he said, "who remember the religious life of England in past years are quite ready to acknowledge the debt which England owes to Ireland; and I feel confident that in the difficulties which beset the Church of Christ in this century, whether they be difficulties of the intellect or whether they be difficulties of an exaggeration of the religious sympathies and the religious feelings directed to unworthy objects, we shall receive help and assistance from those in Ireland who feel for all our difficulties, and who will show that if we had sympathy with them in their trials, they are not less ready to have sympathy with us, and to give

us that assistance which they are so well able to bestow."

Again, referring to some misconceptions which had arisen concerning His Grace's share in the Disestablishment Act, Archbishop Tait observed :—

"I cannot understand what the reason can be for some people supposing that I individually helped to put down the old Established Church of Ireland. If I had been accused of murder, I should not have been more astonished. Of all the public measures that have been carried in my time none did I deplore more deeply than that which removed the Established Church of Ireland from the position which it occupied, and which we were all in hopes it would occupy during our day. In my little way, I endeavoured to do all that I could do to mitigate the blow which was falling on the sister Church which we loved."

Archbishop Tait preached in Armagh Cathedral before leaving Ireland.

CHAPTER V.

THE EPISCOPATE—CHANGES AND DEVELOPMENTS.

"We spake of many a vanished scene,
Of what we once had thought and said,
Of what had been, and might have been,
And who was changed and who was dead."

THERE were many vacancies in the Episcopate from 1870 to 1878. Early in 1870, Bishop Verschoyle of Kilmore died. He had presided over his diocese for little more than seven years. For twenty-seven years he had been Incumbent of Baggot Street Church in Dublin, and was affectionately remembered by his congregation. By his death the revenues of the See of Kilmore, amounting to more than £6,000 a year, were lost to the Church. No new Bishop could be elected by the Diocesan Synod of Kilmore, as it did not come into existence until January, 1871. On the nomination of the Primate, the Crown appointed Rev. Charles Leslie, the son of a former Bishop of Kilmore, and Rector of Drung, in Co. Cavan. But Bishop Leslie only lived for three months after his consecration, and the Crown appointed in his stead Very Rev. Dr. Thomas Carson, Dean of Kilmore.

In 1872 the Bishop of Cashel, Right Rev. Robert Daly, died in his ninetieth year. The Bishop, a member of the Dunsandle family, was a devout and devoted

member of the old Evangelical school. He had been Rector of Powerscourt and Dean of St. Patrick's, before his appointment to the see of Cashel in 1842. A staunch and generous supporter of the Church Education Society, he had often championed its cause when his Metropolitan, Archbishop Whately, had espoused the fortunes of the National Board.

Some short time before his death, he displayed towards the curates of his Diocese a token of his affection, and sent to each of them a gift varying from £50 to £100. To the widows of some of the former clergy he also showed much kindness.

On his death, the Church of Ireland was called upon for the first time to elect a Bishop by popular suffrage. The choice of the Synod of Cashel and Waterford fell upon Very Rev. Maurice FitzGerald Day, Dean of Limerick. He bore a name long since honoured in the Church of Ireland; his brother was Dean of Ardfert; his nephew and grand-nephew have since been raised to the Episcopate. As Incumbent of St. Matthias' in Dublin, his strong, simple preaching, with its fervid spiritual appeal, had attracted large numbers. The popularity of his preaching may be judged by a riddle of Archbishop Whately in connexion with Morrow's Lending Library, then a common resort of the people of the city:—

"Why are the churchmen of Dublin very inconsistent?"

"Because they go to-day for a sermon and to-morrow for a novel."

In Dr. Day the Diocese of Cashel possessed for twenty-eight years a spiritual leader of combined charm and force.

In 1874 Dr. Carson, Bishop of Kilmore, died, and Dr. Darley, the Archdeacon of Ardagh, was chosen to succeed him. Bishop Darley, who had distinguished himself in Dublin University, and had taken the Madden Prize at the Examination for Fellowship, had been Head Master of the Royal School, Dungannon, and subsequently Rector of Longford. He was seventy-five at the time of his election, and for the succeeding ten years amazed men by his mental and physical activity.

In 1874, as the year was drawing to its close, the Diocese of Ossory lost its Bishop, Dr. James Thomas O'Brien, who had ruled the diocese since 1842. He had been a Fellow of Trinity College, Dublin, and had occupied for nine years the chair of Archbishop King's Lecturer in Divinity. A learned theologian, he had written much. His ten sermons on the *Nature and Effects of Faith* were widely read, and long after his death his sermons on the *Human Nature of our Lord* were largely quoted during controversies which arose over the Kenosis.

He was succeeded by the Dean of Cork, Dr. Robert Samuel Gregg, whose father, Dr. John Gregg, was Bishop of Cork. Thus father and son were members of the Episcopate at the same time. In 1878 Dr. Gregg was translated to Cork on the death of his father. Ossory again became vacant, and the Dean of Cashel,

Dr. Pakenham Walsh, was elected to the vacant see.

In 1876 Dr. Butcher, Bishop of Meath, and formerly Regius Professor of Divinity in Dublin University, died unexpectedly at Ardbraccan House, the former residence of the Bishop of that Diocese. A man of considerable learning, his practical wisdom, his moderation, his aloofness from anything which could be interpreted as a mere phase of party feeling, gained a great and deserved deference for his opinions in the General Synod and in the Church at large. The Bishop was an excellent administrator, and generally beloved. He was succeeded in the see by Lord Plunket, then Precentor of St. Patrick's, whose Episcopate was destined to be a memorable one in the history of the Church of Ireland.

Thus within a few years of Disestablishment, five Bishoprics were filled under the new system of election. In later years, Dr. Gregg, of Cork, became Primate; Lord Plunket, Archbishop of Dublin. All the new Bishops were men of deep devotion to the Church's highest interests, and they might all be called Revision Bishops. If there were Shaftesbury Bishops or Palmerston Bishops in the Church of England, there were equally distinctive Bishops of the Revision period in Ireland. The five Bishops had actively supported or were understood to be favourable to revising the Prayer Book.

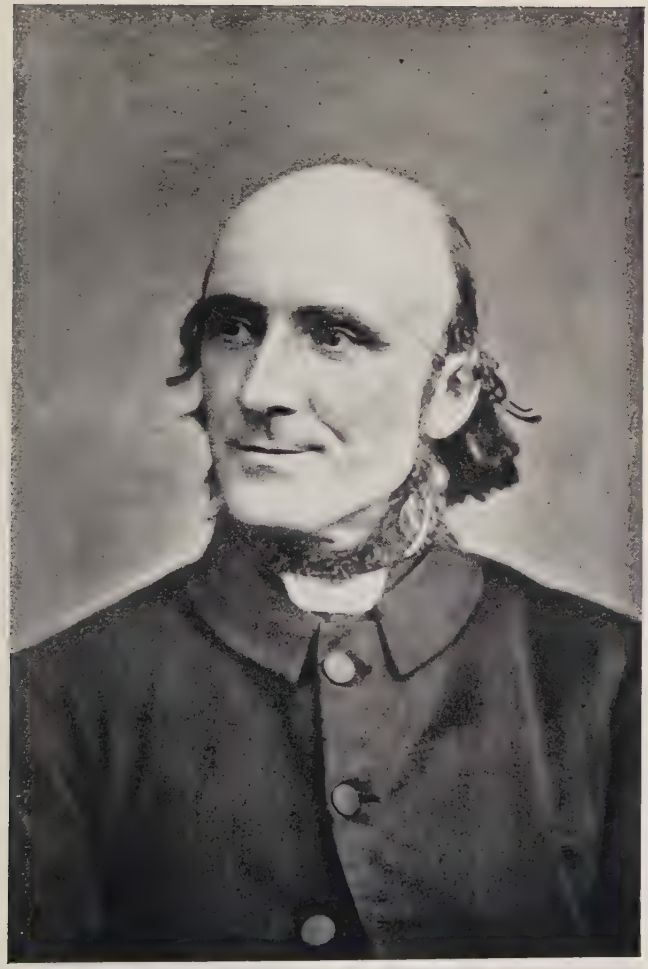
None others were thought of in those days; but with this limitation of choice successive elections proved

that the electors were awake to the highest spiritual interests of the Church, and the Bishops so elected served her faithfully and well.

It would here be impossible to omit a reference to the ministry of Rev. Achilles Daunt, Incumbent of St. Matthias', Dublin, in the years immediately following Disestablishment. Thousands crowded to his ministry. He might have been a Savanarola reasoning of "righteousness, temperance, and judgment to come." His eight years' ministry in Dublin was followed by three in Cork, where, as Dean, he was a faithful supporter of Bishop John Gregg. His early death, occurring shortly after that of the venerable Bishop, stirred feelings of deepest sorrow, and of thankfulness for a life so spent in the service of Christ.

Bishop John Gregg, of Cork, father of a future Primate, and grandfather of a future Archbishop of Dublin, was in many ways a most remarkable man. For long years before his appointment to the Episcopate he held enthralled vast multitudes who thronged to Holy Trinity Church, Lower Gardiner Street, Dublin, to hear him preach. An extraordinarily alert mind of great spiritual intensity marked his vivacious eloquence, which went home to the hearts of men. His addresses to children were a feature of his pastorate. One of his clergy has given what must necessarily have been an imperfect transcript of one of these extemporaneous addresses which the children heard with joy.

"I am sure, children, you have often crossed the beautiful green fields in the lovely days of early spring



Achilles Daunt, D.D.; *b.* 1832; Dean of Cork, 1875–1878.

and summer, and as you crossed them you have startled a little bird from her nest. That little bird's name is the lark. Milton calls her 'the low-roosted lark.' Why? Because she builds her nest on the ground. Milton was a great poet, a great scholar, a great observer of nature. Well, as this little song-bird rises into the air it pours forth an everlasting flow of melody—a cascade, a cataract of melody. It rises up and up and up; it wings its way and it sings its way ever upward and onward. Listening to it you have nearly crossed the field, and meanwhile the lark has disappeared out of sight and hearing.

"And now you have approached a ditch on the boundary of the field, and from its depths you hear a sound utterly unlike the sound of the lark; you hear 'croak, croak, croak.' The lark is high in the air; the frog is in the bottom of the ditch. The lark sings; the frog croaks. The lark rejoices; the frog complains. Children, among Christians some are larks; others are frogs; some are joyous, grateful, cheerful, thankful; others are desponding, disheartened, disappointed, carping, cantankerous—to which class will you belong?"

And the following story recalls his command of synonyms and alliterative emphasis:—

A lady had called on Dr. Gregg to make some complaint which was traceable to wounded pride and vanity. He listened to her for a time, and then said, "Madam, you are drunk."

"How dare you say so?" she said. "I was never drunk in my life."

"Madam, I repeat it, you are drunk; you are drunk with self-importance, self-conceit, self-assurance, self-assertion, self-sufficiency, self-consciousness, self-reliance; with self-complacency, but not self-composure, with self-deceit, with self-delusion, with self-satisfaction. I advise you to exercise more self-restraint, more self-sacrifice, more self-abasement, and less self-indulgence."

Whether the lady ventured on a reply is not recorded.

The erection of the beautiful cathedral of St. Finbar is an abiding memorial of a great man, of marvellous vitality and energy, whose influence in his own day and generation was unquestionably great.

In 1879 the question of the future regulation of the Divinity School of Dublin University was fully discussed. It was obvious that after Disestablishment a need would arise for further alliance between the Church and the Divinity School in which her clergy were to be trained. The members of the Board of Trinity College were quick to point out that, however estimable the future Bishops might be, there was no guarantee that they would be men of learning; and the Bishops were equally strong in asserting that, however learned the members of the Board might be, there was no guarantee that they would be churchmen. A joint system of control was needed; but the Divinity School problem was not settled for many years to come. It was one of vital importance. If the population in other places was decreasing, the population in the North of Ireland was increasing. New churches

had to be built; many more clergy were required; and the efficiency of their training depended largely on the Divinity School.

In these debates of those early days, Mr. Gerald FitzGibbon, soon to be Solicitor-General, exercised a great influence by his commanding eloquence. In later years he was to sway the General Synod by the power of his personality, and to exert a marked influence in the counsels of the Church, and more especially in the Diocese of Dublin. His appearance in the discussions concerning the Divinity School gave promise of the future.

The North of Ireland was wide awake to the importance of the question. Within three months of the Disestablishment Act coming into operation, the Bishop of Down had consecrated the new church of St. James in Belfast. In a comparatively short time seven churches had been erected under the auspices of the Church Extension Society, and new churches required additional clergy. Belfast gave promise of becoming what it now is, the most fruitful and enterprising sphere of work in the whole Church of Ireland, full of splendid and inspiring possibilities.

Before the year 1871 had passed, Clogher was demanding subscriptions for its revival as a separate see. A circular by its leading churchmen asserted that Armagh and Clogher contained nearly one-fourth of the Church population of Ireland, and that "the Lord Primate is utterly unable to give to so large a territory that supervision which the present circum-

stances of the Church demand." It is curious to observe that in 1880 the same Lord Primate expressed his opinion that "it is absurd to provide two Bishops to discharge duties that can easily be discharged by one." The question was an old one, and has recently been revived. In days when Bishops were not so active as in later years, Archbishop Whately gave his homely opinion.

"There are some persons," said His Grace, "who, estimating each man's duties by his *legal obligations*, naturally regard those of a Bishop as so little onerous that, on their computation, half the present number might suffice for the whole of the British Islands. And some, again, talk of diligent and careful activity in the discharge of episcopal duties, as if a Bishop thus qualified might be very well equal to the charge of a larger diocese than any that exists. But the reverse is the truth. It is the most supine and *negligent* Bishop that will the least feel the difference between a small and a large diocese. An industrious and skilful husbandman, who keeps his land in the best culture, finds his labour and care increase with the extent of his farm. But one who lets his land lie untilled and overrun with weeds may do this with equal ease over an extensive district."

In the end the perseverance of Clogher churchmen justified itself.

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PART II.—1881-1900.

CHAPTER VI.

PERILOUS TIMES.

"Men only disagree
Of creatures rational, though under hope
Of heavenly grace, and God proclaiming peace,
Yet live in hatred, enmity, and strife
Among themselves, and levy cruel wars,
Wasting the earth each other to destroy."

During the five years preceding the introduction of the first Home Rule Bill in 1886 Ireland was a fatigued, divided, distracted country. Agitation was rampant, and disloyalty was spouted from many platforms. Boycotting had come to stay, and Dublin Castle was on constant guard against surprise. The Land League held dominant sway. And, as has so often been the case during such years, the landowners, the main financial support of the Church in the years following Disestablishment, were in a position of insecurity; land legislation, in its successive phases, diminished the value of their property, and local troubles threatened their comfort; while, in the more sparsely populated Dioceses in the South and West, the stability of the parochial assessment was seriously imperilled in consequence. Dioceses like Tuam, Killaloe, and Limerick were in difficulties. In Dublin many of the leading churches contributed generously to meet the deficiencies

in assessment. The Diocese of Down, Connor, and Dromore rose to the occasion.

In more recent years it has been found necessary to appeal to churchmen generally to help in the work of Church extension in the great growing centres of Church life in the North of Ireland. It is well to remember that in these earlier years, when the North had many financial difficulties of its own to face, it came generously to the support of its brethren in the South.

Fears had been expressed lest in the days of "no rent" manifestoes it might be impossible to maintain a large number of parishes; but help was forthcoming. Thus the Bishop of Tuam (Dr. C. B. Bernard) was able to tell his Synod that the Bishop of Down (Dr. Knox) had sent him £200 on behalf of his Diocese. The Mariners' Church, Kingstown, had sent £100; and Rev. H. Gough, a vicar in Leeds, had raised a like amount in his parish to help the Church in the West.

An important letter, dealing with the difficulties of the whole situation, was addressed by the Bishop of Tuam to the Archbishop of Canterbury, and read at a Church of Ireland Sustentation meeting held in Lambeth Palace. In the course of his letter the Bishop referred to the fact that the three ancient sees under his jurisdiction were spread over the counties of Mayo, Galway, Roscommon, and Sligo—an area of nearly 3,000,000 acres; a much larger area than that occupied by any other Irish diocese. The stipends of the clergy, except in a few larger towns, did not

Robert Knox, D.D.; *b.* 1808: Bishop of Down, 1849–1886; Archbishop of Armagh and Primate of All Ireland, 1886–1893.

exceed £200 per annum, and in almost a third of the parishes they fell far below it. And it is worthy of note that the good Bishop could add: "Let not your Grace suppose that we had to descend to inferior men in the selection of our clergy. I bear them record that I can number among my brethren, in culture and refinement, men of enlarged views, of scholarly and intellectual attainments, of piety and devotion; of labours most abundant, equal to the most favoured diocese; nay, during the years since Disestablishment there have gathered round us soldiers of the Cross who have won their laurels upon the missionary fields of other lands, while true-hearted men have volunteered to labour in our wildest parts, having chosen what to any but the eye of faith would have been esteemed self-sacrifice. With such workers our Diocese, notwithstanding the drawbacks of disendowment, was gradually assuming an organization full of promise.

"But dark days came upon us . . . Our diocese became the arena on which murders, boycottings, burnings, outrages upon men and animals were the first exhibited, so that the rest of Ireland might understand the weapons by which throughout the length and breadth of the land agitation might become a law unto itself. It soon became a reign of terror, at which the Government appeared to look calmly on . . . The mainstay of our sustentation was gone or paralysed, and this naturally operated upon all who subscribed before; the shopkeeper, the artisan, the tradesman, even the day-labourer felt it deeply."

And with regard to Church life and work, the Bishop of Tuam's testimony is of interest, though the days are long past since such words could be spoken :—

"If you 'go about our Zion and tell the towers thereof,' you will find God's blessing upon our wildest regions. Achill Island, where, about thirty years ago, there was not a single Protestant, is now separated into two parishes, with upwards of six hundred Protestants, two churches, and three licensed places of worship . . . Connemara was not long ago one vast parish, fifty miles long, twenty-five broad, and including ten islands. It was ministered to by one clergyman, and with a church with 120 sittings, the Protestant population, including Dissenters, being between 400 and 500. This parish is now formed into eleven incumbencies. Clerical residences have been provided for nearly every incumbent, and licensed places abound where there are Sunday services. At the last Confirmation I held in Clifden, in the beautiful enlarged church, there were 600 present. And as regards the Protestant population since 1861, it has increased by 75 per cent."

These words were written in 1881.

In the Diocese of Killaloe, Bishop FitzGerald faced like financial difficulties, and he, too, expressed his obligation to the men of Ulster. Addressing his Synod, the Bishop said : "In the western district of these Dioceses we were threatened with something that would imply that we should curtail some of the stipends of our ministers, but we were met by the generous and

unsolicited interference of our friends of the Diocese of Down and Connor; and it was not only the material assistance they gave us that warmed our hearts—which was more than we expected—but it was the sense that there was a sympathy for ourselves among our friends in the North. It was the feeling that men's minds were not so constituted, or their sympathies so completely strained by the local character of the financial arrangements of the Diocese, but that their hearts beat with sympathy for any other portion of the Church reduced to distress, and that when they had the opportunity of the want being shown they were ready to come forward to assist us, and I believe it is the want of having large objects before us that does narrow our finances."

Writing towards the close of 1881, the Bishop of Down approved of a suggestion by Rev. Charles Seaver that the offerings on the Day of Humiliation should be devoted to meeting deficiencies in assessment in the south and west. Dr. Knox mentioned that the arrears of assessment in Killaloe, Tuam, and Limerick exceeded £1,000, and quoted the words of an intimation sent to defaulting parishes: "That their clergyman's stipend would be reduced next quarter, unless full payment of assessment came from some quarter." "How gratifying," he adds, "would it be to me if that quarter were my own dear favoured Diocese; and I feel sure that if my clergy would kindly make the appeal on the day set apart for humiliation, the laity of the diocese will, as ever, nobly respond." The response was noble and generous.

Archbishop Trench suggested even then a plan for reduced expenses which is now everywhere operating. In a Charge of 1881 he raises the question whether "it might not sometimes be wiser for a Diocese, even in the face of some local opposition, to group together two, or even three, of such parishes too weak to stand alone, and instead of three incumbents, each with all of a rector's outgoings, but with less than a curate's stipend, to plant one clergyman, rector he might be called, at the chief centre of life in the district, he thus at the head of things being helped by a curate, or sometimes it might be by two."

But the real relief for the financial difficulties of the day came in another direction. Men had only just emerged from the traditions of a State-paid Church. Many had scarcely learnt to give, or if they did give, their contributions had not been worthy of the Church. A great improvement was beginning to manifest itself in this respect. All was not left to the landowners.

But there was no improvement in the political outlook. Keen observers saw danger ahead, and the moral sense of the whole community was gravely shocked and startled by the awful Phœnix Park murders in 1882, and the crime so public, so notable, occurred amid one hundred murders perpetrated in eighteen months. The disordered condition of the country was reflected in the Census. In 1861 Irish Churchmen constituted 11·96 per cent. of the population; in 1871, 12·34; and in 1881, 12·36. Their total numbers at those periods were 693,357, 667,998, 639,574.

But the returns which possessed most interest for

MAURICE FITZGERALD DAY, D.D ; *b.* 1816 ; Bishop of Cashel, 1872–1900.

churchmen were those in which the religious denominations of the various classes in society were given. The Irish clergy, who in 1871 numbered 2,221, only numbered 1,828 in 1881. The number of churchmen to be found among barristers, solicitors, physicians and surgeons, and teachers likewise showed a falling-off. Possibly promotion to high office in the legal profession was more easily attained by those who were not churchmen. As to physicians and surgeons, country dispensary committees were not likely to accord their patronage to churchmen. The reduction in the number of teachers was yet more significant. Whereas Roman Catholic and Presbyterian teachers had largely increased, Church of Ireland teachers diminished by 440. It was partly, no doubt, due to Disestablishment. The old race of parish clerks, so often schoolmasters, had almost vanished.

The Church continued to face financial difficulties. From Episcopal Charges delivered in various parts of Ireland during successive years, it is plain that the rank and file of churchmen had not yet learnt to give, and the landlords could scarcely give as of old. In an address to the Synod of Waterford and Lismore in 1884, the Bishop of Cashel, Dr. Maurice F. Day, put very plainly before his Synod the pressing difficulties of the situation. "During the past three years, specially trying times have been passing over us. Many of those who were our heartiest supporters have been straitened in their incomes, and some, unhappily, perhaps obliged to lessen the contributions which they

gave so heartily to the Church. We may hope that better times are in store for those who form so important an element in the social conditions of our country, the landed gentry. If the incomes of our landed gentry are straitened, all classes of society will suffer down to the humblest labourer who lives by the work of his hand."

The landlords were indeed in a sore plight, and an article in "The Contemporary Review" from the pen of Professor J. P. Mahaffy was not calculated to console them. "It is the opinion," he writes, "of the best and most experienced authorities that before two years more have elapsed at least half the Irish gentry will be bankrupt." The writer censured severely the lassitude and *laissez faire* attitude of the landowners. "They had been attacked by a powerful and unscrupulous organization. Every kind of misrepresentation was made concerning them, every sort of odium stirred up against them. What did they do to protect themselves? They remained silent, separate, perplexed. With ample funds at their disposal they made no attempt at a strong and central counter-organization. They spent neither time nor money in defending themselves. They say they expected the Government to do it. As a matter of fact they were waiting and hoping for somebody, anybody, anything to intervene, which would save them any exercise of public spirit and public self-denial, and leave them to hunt foxes."

There were audacious imprudences in the article, and its tone was strongly resented. According to

Dr. Mahaffy, "the only class of gentlemen who could have successfully mediated between the various orders of landlords in this crisis was the old clergy of the Established Church, and they were gone."

In a time of chaotic confusion it is customary to try and trace the source of mischief, and if that cannot be found, to censure those in authority, and at this juncture the Bishops did not escape. If in recent years they have been censured for being too closely identified with certain political parties, a criticism of a diametrically opposite kind was levelled at them before Mr. Gladstone introduced his first Home Rule Bill. They were roundly accused of being asleep while the Church was in danger, blamed for delivering Charges which led no whither while the British Constitution was on the verge of collapse, and were likened to men discussing the precise shade of wall-paper appropriate to their studies while their palaces were on fire. Archbishop Magee had observed on a like occasion that the majority of mankind seemed to believe that a Bishop was conscientiously bound to leave his windows wide open every morning, that every stray ass might bray in his complaints.

The controversy had at least the merit of suggesting that churchmen should be up and doing at a crisis; and in April, 1886, the General Synod pronounced with fervid unanimity against Home Rule. At this meeting the previously censured Episcopate was fully represented. The Archbishop of Dublin, the Bishops of Limerick, Down, Derry, and Ossory, the Provost of

Trinity College (Dr. John Jellett), Dr. Salmon, Dean Byrne, and Judge Warren all joined in supporting a memorable protest. The Bill was thrown out, and the usual result followed such a success for the Unionist party. Politicians declared that Home Rule was dead, and the more emphatically they laboured the point the greater the popular applause. But it was far from true, and the death was only apparent. Its demise recalled the simplicity of a rudimentary Latin primer with the sentence for translation, "Balbus is dead," and on the next page, "Balbus was building a wall." The wall of partition between England and Ireland was growing higher and stronger. Rome's detestation of the English connexion was unchanging. When it was vainly attempted to placate the feelings of a hostile populace by a Royal visit, Dr. Croke, the Roman Catholic Archbishop of Cashel, affirmed :—

"Were their Royal Highnesses coming amongst us to restore our constitutional rights, to demolish Dublin Castle, to put an end to Orange ascendancy, Freemasons' rule, and, above all, to inaugurate an Irish Parliament in College Green, we should joyously strew flowers on their path, and literally fill the air with the echo of their names; but coming, as we are regretfully forced to think they do, on no such ennobling or beneficent mission, and, indeed, for no clearly defined or useful purpose whatever, they can reasonably expect nothing from the oppressed of Ireland but a dignified reserve and the charity of their silence."

When a prelate of quite different views, Cardinal

McCabe, raised his voice on the side of law and order, he was stigmatized as "the last Archbishop of the Pale."

During these troublous years the Church had many and great losses. Towards the close of 1883 Bishop FitzGerald died at Clarisford, Killaloe. His memory is worthy of more than a passing reference. Born in 1814, he graduated with brilliant distinction in Dublin University in 1835. In 1847 he was appointed Professor of Moral Philosophy, and subsequently of Ecclesiastical History. Vicar of St. Ann's, Dublin, Archdeacon of Kildare, and Rector of Monkstown, he was appointed Bishop of Cork in 1857, and translated to Killaloe in 1862. It is difficult in many ways to estimate the greatness of this remarkable man. His lectures on Ecclesiastical History, delivered at a comparatively early age, were published after his death by his lifelong friend and chaplain, Dr. John Quarry, in later years Archdeacon of Cork. Many of these lectures were dictated, and written by the hand of Mrs. FitzGerald.

"Her death, in 1859, made him very unwilling to touch the MSS. . . . His spontaneous literary activity, so greatly encouraged and assisted by her, received a lasting check . . . The habitual sprightliness and élan of former years was thenceforth at an end. A calm cheerfulness was its best substitute in after years." Any sustained literary effort taxed his never strong constitution, and a retiring disposition disinclined him to appear in print. He was induced to con-

tribute to Smith's "Dictionary of the Bible" a lengthy article on Miracles; and at the request of Archbishop Thomson, then Bishop of Gloucester and Bristol (there was only a See (sea) between them, as the Bishop said), he wrote an article on "Christian Evidences" in the volume entitled "Aids to Faith."

A speech of the Bishop's during a discussion on Scepticism during the Lambeth Conference of 1878 made a deep impression upon the assembled Bishops. Lord Plunket, ever zealous for the honour of the Irish Church, was anxious that the substance of the speech should be preserved; but no notes could be extracted from its author, who affirmed that reports about it were absurd. In the portrait of the Bishops Dr. FitzGerald is almost hidden. He instinctively disliked being photographed. An artist once applied for leave to take his likeness, but the Bishop sent him word that he was "not disposed to show him such a countenance." The man, so modest, was acclaimed by others. His great friend Archbishop Whately spoke with reverence of his gifts, and so did a greater and more learned man, Dr. Salmon. Dean Stanley pronounced him a prince among conversationalists, and when someone spoke of a brilliant English Bishop as a great conversationalist, Stanley observed, "A great conversationalist! Compared to the Bishop of Killaloe, it is the chuckling giggle of a baby."

Such was the man who after Disestablishment produced so great an effect upon the General Synod by his wide learning and penetrating wisdom. Canon

Robert Staveley, recalling the days of Revision and the honoured part which Bishop FitzGerald took in the debates, has written :—

"What stores of learning, what powers of intellect, what beauty of style lie buried in his grave. What a pity that posterity has not benefited as it ought by the gifts that nature and labour bestowed upon Bishop FitzGerald. I seem to hear that silvery voice, so sweet and clear, till, alas ! spoiled in part by snuff, and to see that spare and scholarly form, as, with silk cap on head, he stepped forward, as out of a picture, upon the platform of the General Synod, to deliver upon some weighty matter a speech that convinced as much as it charmed. Without any disparagement of the admirable qualities of our prelates, where is his equal in these respects now to be found ?"

Early in 1884 the Diocese of Kilmore was deprived of its Bishop, Dr. J. R. Darley. His election at an advanced age to the episcopate had given the Diocese of Kilmore a Chief Pastor of unwearying diligence. Bishop FitzGerald and Bishop Darley were succeeded in their respective sees by Archdeacon Chester and Archdeacon Shone, two Bishops loved and honoured in their Dioceses, strongly pastoral in all their instincts, and deeply revered by their clergy.

In 1884 Archbishop Trench resigned, and the Bishop of Meath, Lord Plunket, was elected to succeed him in the Metropolitan See. It is superfluous to write of the Archbishop. Through times of no little perplexity he had served the Church with loyal devotion and

self-forgetful love. Since Disestablishment he had given £1,000 a year to the Episcopal Fund of the Diocese. When he resigned he declined the retiring income to which he was entitled. No member of the Irish episcopate was so widely known throughout the literary world. His works on the Parables of our Lord and the Miracles of our Lord commanded a large range of readers; and his smaller works "On the Study of Words," and "Proverbs," were probably known wherever the English language was spoken. If he was not one of the great poets, he at least wrote much deemed worthy to be remembered, and interpreted for many the poetic instincts of Spain and of the East. When after his resignation he first attended service at Westminster Abbey, where he had been Dean, the whole congregation rose in reverence.

When his death occurred in 1886 he was laid to rest "in that temple of silence and reconciliation where the enmities of twenty generations lie buried."

Anglican churchmen recognized his greatness; and after many years Dublin had cast aside its earlier prejudices, and learned that a saint and scholar was in its midst. In bidding him good-bye, on behalf of the Diocese, that was the dominant note in a tribute of reverence by Mr. Edward Gibson, afterwards Lord Ashbourne. The eloquent speaker said: "The Archbishop, by voluntarily withdrawing, has, at all events, allowed himself to reap some meed of reward for his life and for his labours. It is given to him to know by this meeting, and by the tribute conveyed to

him throughout the Empire, that he has not lived and laboured in vain. He has outlived—lived down—misconception. He is understood and honoured by all. He has won, without qualification or exception, the love and veneration of all; and now, in the evening of his life, in the enforced retirement, postponed as long as bodily health would permit, with one accord from the bottom of our hearts, we, all of us, sadly, solemnly, sincerely say to him 'God speed' and 'farewell.'"

It is much to be regretted that his biographer, in a work of much literary grace and skill, should have presented the picture of the Archbishop as of a man fighting almost alone against terrific odds in the stormy years which succeeded Disestablishment. The Archbishop was supported by a noble band of loyal clergy. Nor was his temperament suited for popular assemblies. He was not a chairman. It was more the steady hand and firm decisiveness of Primate Beresford which carried the ship of the Church over many a stormy breaker.

The Church had suffered many other notable losses. In 1881 Dr. Humphrey Lloyd, Provost of Trinity College, and son of a former Provost, Dr. Bartholomew Lloyd, died at the Provost's house. During Revision days he had greatly interested himself in the Absolution Controversy; and his little work on "The Power of the Keys" evoked much interest. He was succeeded by a distinguished mathematician and theologian, Dr. John Jellett. The Diocese of Armagh had lost two learned Archdeacons in the persons of Ven. John

Whitley Stokes and Ven. R. Dixon, formerly a Fellow of Trinity College. Dr. Stokes had been appointed Archdeacon of Armagh and Rector of Aughnacloy in 1842 by Lord De Grey, then Viceroy. He had declined three colonial bishoprics—those of Quebec, Mauritius, and Huron—and was a man of considerable learning and practical ability. Dr. Dixon was the author of a large number of mathematical and philosophical works; and in the reconstruction of finance, necessitated by Disestablishment, had taken a prominent part.

Dr. Romney Robinson, Astronomer of the Armagh Observatory, was another remarkable man, great in the scientific world; and Rev. Lord O'Neill, a gifted musician, who had given £700 each year to the General Sustentation Fund since Disestablishment, was a notable loss to the Diocese of Down. Archdeacon Lee was widely known as a learned theologian; and Canon William M'Ilwaine was a distinguished Northern churchman, who had been a steadying force during Revision days.

Among the laity, Right Hon. Sir Joseph Napier, a former Lord Chancellor, had rendered notable services to the Church; also Dr. Launcelot Studdert, well known to readers of "The Irish Ecclesiastical Gazette" for many years as "LL.D." Each of these distinguished lawyers had from time to time acted as Assessors in the General Synod. Right Hon. Mountifort Longfield, Judge of the Landed Estates Court, was a former Fellow of Trinity College, who acted as chairman of

the Finance Committee of the Representative Church Body, and frequently moved the adoption of its Report. His brilliant gifts were well matched by his splendid generosity. To him is mainly due the Clergy Widows' Annuity Fund, to which he contributed more than £22,000. Great ability and great devotion marked his work for the Church.

In 1881 a movement had been started in Ireland to commemorate the genius of George Berkeley, "the mitred saint of Cloyne," whose contributions to philosophical thought were of world-wide fame. One hundred and twenty-seven years had elapsed since the death of Berkeley, but no memorial had been erected in the cathedral under whose shadow he had laboured so faithfully for eighteen years.

When offered the wealthy Bishopric of Clogher, he declined it, because, as he said, he was resolved not to change his see; he had very early in life got the world under his feet, and he hoped to trample upon it to his latest moment. The proposal to commemorate so great a man was warmly received, and took shape in later years.

The translation of Lord Plunket from Meath to the Archbishopric of Dublin created an interesting question of precedence with regard to the vacated see. During the General Synod of 1884, the Archbishop of Dublin announced that the following resolution had been unanimously passed by the Bishops:—

> "Her Majesty the Queen having regulated the Court precedence of the Prelates of the Church of

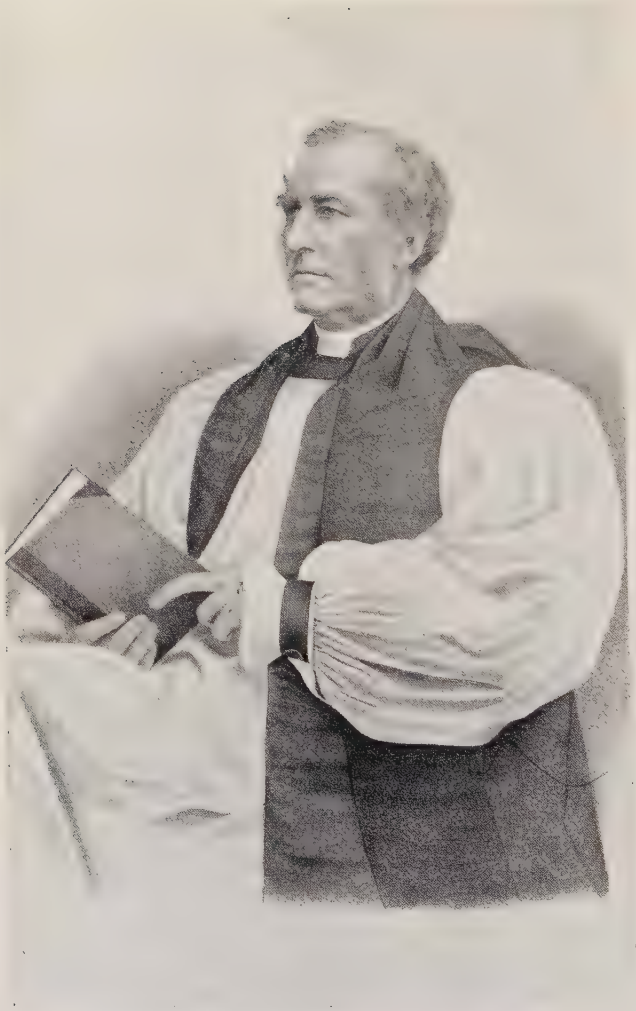
> Ireland *inter se,* the Archbishops and Bishops have passed the following resolution in reference to the ecclesiastical precedence of the future Bishops of Meath :—'That in future the Bishops of Meath shall rank next in ecclesiastical precedence amongst the Bishops according to the date of their consecration, and that the style of the Bishops of Meath shall be similar to the style of other Bishops of the Church of Ireland.'"

"That resolution," the Archbishop added, "did not emanate from himself. It might seem to be very ungrateful, but he came to the conclusion that if ever there were such a change, the present, when the see was vacant, was the proper time to make it."

The Bishop of Down (Dr. Knox), who was then the senior Irish Bishop by date of consecration, explained that neither did the resolution emanate from him, but he read from a letter which Primate Beresford had sent him, stating: "I heartily agree with the enclosed resolution, which puts an end to what will be found an anomaly—the inconvenience without any counterbalancing advantage whatever."

The Diocese of Meath was prepared to contest the question, and the Court of the General Synod, on the statement of the case, confirmed the historic precedence of the See of Meath.

At the election to the Bishopric in 1885, the learned Assessor, Dr. J. T. Ball, ruled that it was irregular to add a third name from the Select List to the two names



WILLIAM REEVES, D.D.; Dean of Armagh, 1875–1886;
Bishop of Down, 1886–1892.

which the Synod had already decided should be sent forward to the Bishops. The Court of the General Synod subsequently decided that it was permissible to add the third name from the Select List, and ruled the previous election to be informal and void.

A second election took place, with the same practical result as in the first election, and the same two names—those of Canon Joseph Bell and Dean Reichel—were submitted to the Bishops, and Dr. Reichel was appointed Bishop of Meath. This is the only instance since Disestablishment when an episcopal election had to be repeated owing to an informality which was pronounced legal by the Assessor.

During the same year the question was raised as to the legality of the title "The Church of Ireland." All doubts on the question were set at rest by the opinion of the Attorney-General, Right Hon. Hugh Holmes, M.P., corroborated by that of the Solicitor-General, Mr. John Monroe, Q.C., who affirmed that the title "Church of Ireland" was the legal title as determined by the Legislature.

During these years Canon Smyly succeeded Dr. Gwynn as Dean of Derry, and Dr. Chadwick succeeded Dr. Reeves as Dean of Armagh, and, in spite of the depressing character of the times, notable progress in church restoration and building was taking place in many parts of Ireland, and more especially in the North, where splendid churches were rising at Bangor and Coleraine. Ireland remained in its chronic condition, and every change harboured ill for the Church.

The British Government might have been described as *semper eadem*, with the old translation, "from worse to worse." Agitation, repression, and concession followed like a recurring decimal, amid an uninterrupted sense of regulated misgovernment. It is the more wonderful to be able to record that in the south and west minor cathedrals, with great historic associations, were being restored and beautified, contributions to assessment were steadily increasing, and the earlier fears with regard to the security of stipends were less pronounced.

It is on record that on two occasions the Diocesan Synods of Limerick and Killala could not get to work owing to the absence of a lay quorum, and the Bishop of Tuam (Dr. Bernard) had to deplore the fact that when he had specially postponed the date of his Synod to enable certain laymen to attend, he found on re-assembling that these gentlemen were precisely those most conspicuous by their absence.

But such occurrences were unique. Generally speaking, the laity rose splendidly to the Church's call, and supported her nobly in days of much adversity.

In December, 1885, Primate Marcus Gervais Beresford died.

The Archbishop had been a splendid Chairman of the General Synod. Strong to resist ill-considered changes, he exerted his great influence in allaying storms of excitement, and inducing men to exercise a calm and sober judgment in the consideration of vexed questions. Of him Dr. Chadwick, the Dean of Armagh, observed: "No debater in the General Synod was so

formidable nor so sure to be at his finest on a great and sudden emergency. His great position, which might have suffered gravely from such unceremonious dealing as was necessary in real debate, gained strength and lustre by his prowess; while no man struck out for his cause more freely, none ever had to complain of one unfair, or personal, or scornful or vindictive word of his." And Bishop Alexander said: "To him more than to any other single person we owe the integrity of our Prayer Book. The smell of fire has scarcely passed over it."

Primate Beresford was a singularly astute and judicious Chairman of the General Synod, and his humour softened many a strenuous controversy. On one day of stormy debate he applied the closure by pronouncing the Benediction. On the following day, when some fault was found with the President for closing the debate before its proper time, he came forward from his chair towards the front of the platform, and with mingled grace and humour silenced all criticism. Holding out his watch, he exclaimed: "You will pardon an old man and an old watch for any mistake in time that has been made."

After the death of Primate Beresford, the Diocese of Clogher was revived as a separate see, and the Ven. Charles Maurice Stack, Archdeacon of Clogher, was elected its Bishop. The Bishop of Down (Dr. Knox), who had frequently presided over the General Synod, was appointed Primate, and Dr. Reeves, Dean of Armagh, was elected Bishop of Down.

In the same year Irish churchmen were pleased to know that Rev. John Dowden, D.D., a former curate of St. Peter's, Dublin, during the Incumbency of Archdeacon Lee, had been elected to the Bishopric of Edinburgh.

The revival of the ancient Bishopric of Clogher in 1886 was mainly due in the first instance to the strenuous and successful efforts, through many years, of the Earl of Belmore, and to the great generosity of Mr. John Grey Vesey Porter. Mr. Porter had advanced a sum of £3,000 at a critical time to complete the amount required by the Representative Body as a condition precedent to their giving their consent to the severance of Clogher from Armagh. It had been hoped that the greater part of this sum would have been repaid to Mr. Porter; but when more than £1,000 remained due in 1890, the generous donor wiped out the balance, and the members of the Diocesan Synod expressed their heartfelt gratitude to one who had helped them at a time when the proposed revival of their ancient see as a separate Bishopric was in danger of falling through.

CHAPTER VII.

THE PRELUDE TO A SECOND HOME RULE BILL.

"I know
How far high failure overleaps the bounds of low success."

"Thou hast not failed! Where holy truth and love
Contend with evil, failure cannot be."

THE Diocese of Derry figures very largely in the life of the Church during the coming years. In 1887 a great service in celebration of the restoration of St. Columb's Cathedral was held, when the two Archbishops were present, and the Bishop of Meath (Dr. Reichel) preached a powerful sermon on Worship and Music. Multitudes were unable to gain admission to the Cathedral, as churchmen gathered from all parts of the North of Ireland to be present. Two years later the Dean, Very Rev. A. F. Smyly, was able to announce that the work of restoration was accomplished. In spite of much senseless opposition, the Dean had collected nearly £10,000.

During the same year the historic Cathedral Church of St. Flannan, Killaloe, was reopened after extensive restoration. The Bishops of Cork (Dr. Gregg) and of Ossory (Dr. Pakenham Walsh) were the preachers, and the Bishop of the Diocese (Dr. Chester) had shown courage and initiative in pushing forward the work during troublous times.

Next year saw the reopening of St. Patrick's Cathedral, Armagh, when two distinguished pulpit orators preached at the special services—Dr. Alexander, of Derry, and Dr. Hugh Miller Thompson, the gifted Bishop of Mississippi.

The beautiful Cathedral Church of St. Canice's, Kilkenny, was further adorned, and the smaller church of St. Coleman, Cloyne, rich in historic memories, was much in the public mind. The altar-tomb in memory of Bishop Berkeley was almost ready; and to show the veneration in which Berkeley's name was held, it may be mentioned that a Mr. Daniel Berkeley Updike (a descendant of one of the chief friends of Berkeley in America, to whom the Bishop presented a piece of plate) visited Cloyne to see the Cathedral of Berkeley and the grounds of the old Palace where Berkeley lived. He bore back with him a memento of his visit—a stone out of the Cathedral, which could be placed in a memorial chapel built to Berkeley's memory at Newport, Rhode Island, near the house where Berkeley resided when in America.

The Lambeth Conference was held this year. In view of the Revision debates after Disestablishment and the attempted modification of the Spanish and Portuguese Prayer Books, the following resolution, endorsed with the signatures of ten Irish Bishops, is both curious and interesting:—

> "That inasmuch as the Book of Common Prayer is not the possession of one Diocese or province, but of all, and that a Revision in one part of the

Cathedral Church of St. Canice, Kilkenny.

> Anglican Communion must, therefore, be extensively felt, this Conference is of opinion that no particular portion of the Church should undertake Revision without seriously considering the possible effects of such action on other branches of the Church."

If this endorsement had come five years sooner, it would have afforded lively satisfaction to the two Archbishops, now passed away, who watched over the Church's interests during the Revision period.

As a preliminary to the Lambeth Conference, a number of Church organizations usually meet, with the purpose of publicly expressing their particular opinions, so that the Bishops may be aware of their existence. Even Liberationists have been wont to use the opportunity; and at a meeting held in Oxford it was publicly affirmed that Archbishop Plunket and Bishop Pakenham Walsh were in favour of Disestablishment. To a correspondent who questioned the accuracy of this statement the Bishop of Ossory sent the following pointed and amusing reply:—

"Rev. and dear Sir,—

"I am but just now returned from England, and find your letter . . . What I have said is, that, notwithstanding Disestablishment and Disendowment, our Church has gone upon its way, and even with increasing energy, just as the Church in past days, notwithstanding persecution and martyrdom, went upon its way with increasing energy. Surely that does not justify persecution, nor does it justify the treatment our Church has received . . . In reply to a Disestablishment advocate I thus illustrated the position:—

"Suppose that after the poor traveller had been robbed and

left half dead between Jerusalem and Jericho, and had been relieved by the Good Samaritan, some of the robbers had come down to the inn and addressed him thus: 'You are a most fortunate man, and ought to be most thankful for the treatment which you have received from us on the road. Were you ever so comfortably lodged in all your life? Did you ever sleep before on such an excellent bed? Are not your lodgings and your bed supplied to you without any expense to yourself? Really, instead of complaining about your fate, you should not only thank us for plundering you, but you ought to recommend your friends and neighbours to travel along the same road, and we are quite ready to pay them similar attention to that which we bestowed upon you.' What would he think of their logic and impertinence?"

The year was a notable one for great changes in Dublin University. Dr. John Jellett, Provost of Trinity College, died early in 1888. A well-known mathematician and theologian, he was in some respects the most eloquent and convincing speaker in the General Synod, and was referred to as "the clarifier of the country intellect." His work on the Efficacy of Prayer was widely read, and his loss to the Church and University was great. As President of the Unionist Alliance, his stirring voice was often heard defending what he believed to be the best interests of Ireland. Dr. Salmon paid a noble tribute to his great gifts of heart, and his deeply religious sincerity, in the chapel of Trinity College. The Press of all shades of opinion, laying aside for a time its party warfare, displayed a singular unanimity in praising a great Irishman of unsullied eminence, who possessed to a marked extent the *perfervidum ingenium Hibernorum*. Who would succeed him?

JOHN GWYNN, D.D.; *b.* 1827; Dean of Raphoe, 1873; Dean of Derry, 1882; Archbishop King's Lecturer in Divinity, 1883–1888; Regius Professor of Divinity, 1888–1907; *d.* 1917.

The Bishops expressed by resolution their unanimous desire for Dr. Salmon, and Dr. Salmon was appointed. On leaving Ireland Dr. Magee had written to his closest friend, "In Salmon you have a tower of strength," and this opinion had long since been verified. No greater Irishman could have been selected as Provost. Dr. Gwynn, formerly Dean of Raphoe and then of Derry, and after Archdeacon Lee's death Archbishop King's Lecturer in Divinity, was very fittingly appointed Regius Professor of Divinity, and Rev. J. H. Bernard, B.D., one of the Junior Fellows, was appointed to fill Archbishop King's Chair.

Little more than a year had passed since Unionists were in jubilation over the defeat of the Home Rule Bill, and yet the Representative Church Body in their Report for 1888 find it necessary to sound a warning note. The times are anxious, but "the anxiety arises not from any want of confidence in the love and devotion of the members of the Church, but solely from the state of turmoil and agitation through which the country is passing." In the Report of the following year the Representative Body call attention to what they speak of as a matter "of serious importance to the Church," the passing of Lord Ashbourne's Act, under which Parliament had voted ten millions to enable tenants to purchase their farms from the landlords. As the majority of these tenants were not churchmen, it was obvious that they would never make up for the disappearance of the landlords, who in process of time would sell and leave. The Representative Body,

therefore, "suggested that before the completion of sales of the estates of landlords who are members of the Church earnest appeals should be made to such proprietors, reminding them how grievously the Church must suffer if, at the same time, their subscriptions be discontinued and no provision be made for the future out of the purchase-money of the estate."

Dr. Salmon, great in the counsels of the Representative Body, was fully cognizant of the dangers of the situation, and, in a notable sermon, preached in St. Patrick's Cathedral on the evening before the meeting of the General Synod, he reviewed with knowledge the working of the past, and spoke not unhopefully, but cautiously, of the future. In encouraging words, the Provost recalled the progress which the Church had made, notwithstanding many difficulties. "Those who doubted our attachment to the episcopal form of government may be reassured by learning that in every Diocese we have permanently endowed the sees, and have, even since Disestablishment, added one to the number of our Bishops. I need not speak to the members of the Synod of what has been done in the way of building and restoring of churches. The members here or in the Synod Hall have only to look around them." Then, towards the close of his sermon, Dr. Salmon observed: "It is nothing to boast of that our Church survived its separation from the State without serious injury. Nay, rather, if it had not been so, our enemies would have

cause to say that our Church was a mere creation of Parliament, and not a divinely instituted society. But we may thank the good hand of our Lord upon us which has safely brought us thus far. We do not pretend to be in the position of mariners who, having reached land, can offer thanksgiving for deliverance from dangers now to be no more encountered. There is still much in our future to cause anxiety. Our country is passing through nothing less than a revolution, which, I am persuaded, the future historian will date as beginning in 1869. A revolution is not less a revolution whether the descending waters dash themselves down in one wild heap or pour along in boiling rapids. Whether any great catastrophe, such as some apprehend, be before us or not we cannot tell."

This sermon, so opportune, concluded with an earnest exhortation to have faith in God. "When we are told of Paul that he thanked God and took courage, it was not that he had reached a position of safety; he was still a prisoner on his way to appear before a cruel tyrant. And we, too, may thankfully acknowledge the good guidance of our God, who has safely led us thus far, not in the way of boasting or of triumph, but as giving us reason to thank God and take courage, and trust Him for the future."

During the session of the Synod a very gratifying ceremony took place in the Synod Hall, when the venerable Primate, Dr. Knox, who had just completed the fortieth year of his episcopate, was presented with the Archiepiscopal Palace of Armagh and its grounds

free of rent. The address to the Lord Primate was most appropriately read by Rev. Dr. Charles King Irwin, afterwards Archdeacon of Armagh, through whose unwearying labours the purchase of the grounds had been accomplished. With sorrow and disappointment, churchmen had learnt after the death of Archbishop M. G. Beresford that a sum of nearly £6.000 would have to be raised if the Palace and grounds of Armagh, rich in historic memories, were to be preserved for the Church. The money was raised and the purchase completed, and the Archbishop of Dublin, who presided, expressed his deep thankfulness that by this movement the official residence of the Archbishops of Armagh had been preserved from the possibility of alienation from the Church of Ireland.

The meeting of the General Synod during the same year was remarkable for a proposal by Lord Justice FitzGibbon: "That that portion of the Report headed 'Expenses of the Representative Church Body' be referred back to the Representative Body with a request that they will consider the increase in the expenditure, and take such steps as may be necessary to stop it."

It was a startling proposal, and the Representative Body was not accustomed to such vigorous criticism, which many of its leading members resented. The Lord Justice, with his usual eloquence, reminded the Synod that when, in 1887, Dr. Salmon had uttered a warning voice against excessive expenditure, and spoken strongly on the need for economy, it was

clearly understood that the amount of the expenditure would be reduced. Yet, in 1888, the expenses were actually larger than they had ever been in the history of the Church, and in ten years the additional payment on salaries exceeded £800.

The Recorder of Dublin, Sir Frederick Falkiner, strongly defended the Representative Church Body, and stated that the work of that Body had developed very largely in recent years. With regard to the Standing Committee, he pointed out, amid laughter, that one of the main items of expenditure represented the costs of a legal argument before Lord Justice FitzGibbon himself.

The Lord Justice, in reply, stated that no answer had been made to his argument that official salaries paid by the Representative Church Body were excessive, and declared that if they were to have bad times, let them see that they trimmed their sails according to the storm, and if they were carrying too much canvas of the official kind it was about the first thing that ought to be trimmed.

The debate was of exceptional interest, and after Lord Justice FitzGibbon had replied, the Bishop of Cork (Dr. R. S. Gregg) was, by the indulgence of the House, permitted to make a short statement, in which he averred that "no matter what Lord Justice FitzGibbon might say, the adoption of this resolution would be a reflection on the Representative Body." On the motion being put, there voted 107 for Lord Justice FitzGibbon's motion, and 117 against. It was

a unique debate, and drew attention to a subject of great practical importance.

In the summer of the same year the Church in the North suffered the loss of a distinguished and munificent layman in the person of Sir W. Q. Ewart, who, ever since Disestablishment, had taken a leading part in the work of reconstruction. In connexion with the Church Extension Society, of which he was Honorary Secretary, Sir William was a generous contributor towards the building of seven churches, and only delayed his hand in furthering a scheme for the erection of a cathedral in Belfast because he was persuaded that the building of much-needed parish churches must come first. The fine National Schools in St. Mary's Parish were largely the result of his efforts; and as a member of the General Synod and a Diocesan Nominator he took a very prominent part in Church work.

A year later the same Diocese lost Sir Richard Wallace, owner of the Hertford Estates at Lisburn, whose munificence to the Cathedral Church and to many philanthropic schemes deserves to be remembered.

In 1889 the Church Congress at Cardiff was fortunate in having the gifted Bishop of Derry as its preacher at one of the opening services held in St. Mary's, Cardiff; but the preacher was not equally happy in his surroundings. St. Mary's was well known for its extreme ritual; and the Bishop found himself facing clouds of incense, lights innumerable,

and other adjuncts of worship which he did not comprehend. The service was sensational; and the fame of the preacher drew many to the church. But, unfortunately, it afforded striking headlines for the papers of the day. "The Bishop of Derry at High Mass" was a description of the service in a leading paper.

Shortly afterwards a Visitation was held in the Cathedral, Londonderry. Before the Visitation an address of confidence, signed by the majority of the clergy of the Diocese, was presented to the Bishop. And in reply the Bishop said:—

"It did not need your touching and thoughtful address to convince me of the affectionate esteem of the clergy. At the same time we are so constituted as to be soothed in seasons of some trouble by the declaration from friends of feelings which we never doubted; and your present utterance is therefore very welcome to me. With regard to the incident which has called forth that address, I shall confine myself to the simple statement of fact.

"I preached at the Cardiff Congress by the invitation of the Bishop of Llandaff, and, I presume, of the Manager of the Congress. I committed myself without hesitation or question to them, as I had done on several previous occasions when I preached at similar gatherings in other Dioceses of England. My sermon at Cardiff was thus delivered by invitation of the Bishop, in a church whose very name I had to ask at the Cardiff station when I arrived on the morning

of the Congress, of whose peculiar ceremonial I knew nothing until a few minutes before the service began—nay, not fully until after my discourse was ended; in a Diocese over which I had no control; within the sphere of a church which is not regulated by the same law as our own in things ritual, with which therefore I had no right to interfere. The whole complicated and elaborate function was one to which, in a ministry of forty-two years, I had neither seen nor even conceived a parallel, and filled me with such amazement as advancing years still leave elderly men the capacity for feeling in the presence of things novel and unexpected."

This explanation ought to have been sufficient, apart from the fact that the Bishop of Llandaff, grievously pained by the ritual lawlessness, "regretted having invited the Bishop of Derry to preach and the Congress to attend." But the question was revived at the Diocesan Synod on the following day, when a strong plea for greater comprehensiveness was made by Very Rev. James Byrne, Dean of Clonfert, who had been a noted figure in the Church for many years. He implored Synodsmen to consider on what terms they were going to live in the future. "Were they to have a High Church party and a Low Church party always fighting with one another? Were they to have at these successive Synods one of the most distinguished prelates in the Anglican Communion assailed and put upon his trial, and forced through an ordeal which must have touched everyone of ordinary

feeling? If that were so, there would be more Christianity in two bodies which had nothing to say to each other than in a body consisting of two parts everlastingly fermenting with discord and all kinds of uncharitableness. If their Church was to be a power in the land, it must not invite the sneers of its enemies by exhibiting such wretched contentions and such unreasonable panics, that almost amounted to madness —a kind of fire that ran through the country, consuming its own fuel and soon burning out. . . . If they forbade diversity and independence of thought, they would destroy the Church, and they would destroy themselves as a religious body."

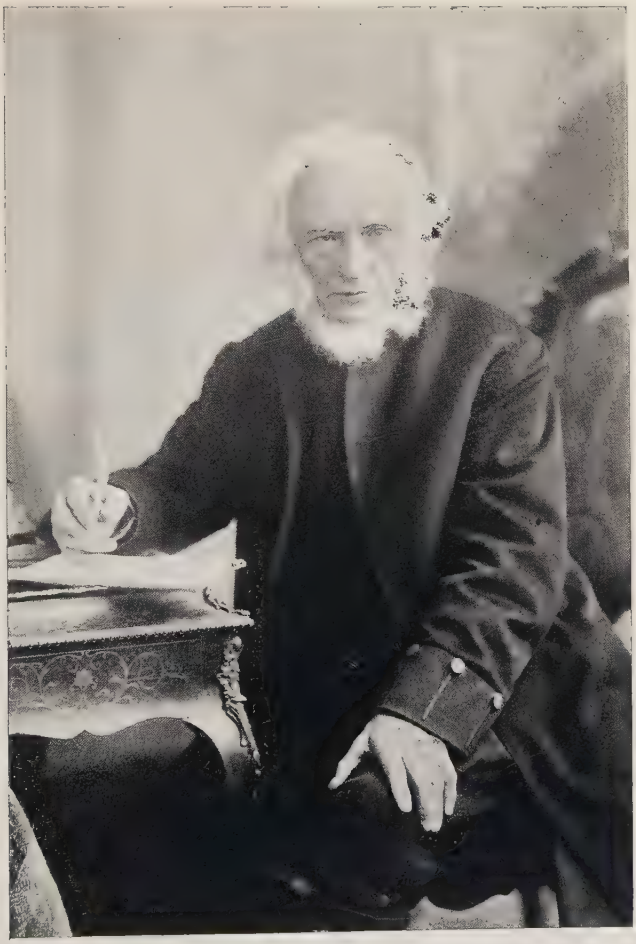
The warning was salutary, and a painful discussion closed.

In November, 1889, the Chapter of St. Patrick's Cathedral had to elect a Dean in place of the Very Rev. John West, D.D., who before Disestablishment had been Dean of St. Patrick's and of Christ Church, and had for twenty-five years been Dean of what was constituted the National Cathedral after Disestablishment. In those days there was more publicity about such appointments than was permissible in later years. The inviolable secrets of the Chapter of St. Patrick's were secrets only in name; and when Ven. Henry Jellett, D.D., Archdeacon of Cloyne, was appointed to the Deanery, the Church press informed the public that whereas the new Dean was the choice of twelve of the Canons, another distinguished dignitary was voted for by ten.

The personality of future Bishops was likewise freely discussed at this period. Fortunately for the dignity of the Church, and in the interests of good taste and good feeling, the expression of such predilections or dislikes is not now customary in the press.

Dr. Henry Jellett, the new Dean, was a most effective preacher and learned theologian, and one who had done splendid service for the Church during the Revision period. Shortly after his installation, the Dean was the preacher at the opening of the new church of All Saints, Raheny, one of the most beautiful buildings in Ireland, erected by the munificence of Lord Ardilaun, the eldest son of the restorer of St. Patrick's Cathedral.

The year 1890 was marked by much disputation concerning ritual, mainly in the Diocese of Dublin, and by concurrent controversy in the General Synod. The frequency and unprofitableness of such discussions, which led no whither, called forth a sermon entitled "The Law is Open," by a clergyman in the Diocese of Ferns, Rev. H. Vere White, destined in later days to become Bishop of Limerick. The preacher referred to the fact that there were three Dublin churches in which alleged breaches of the new canon law had occurred in the conduct of public worship. "Three churches," he added, "out of 170 in that Diocese alone, and these, it must be remembered, not leading parish churches enjoying old endowments, but churches dependent for the maintenance of their services upon the voluntary contributions of those who attend them, and with reference to which, therefore, it cannot be



HENRY JELLETT, D.D.; *b.* 1821; Archdeacon of Cloyne, 1884; Dean of St. Patrick's, 1889–1901.

said that their clergy are forcing an unwelcome ritual upon the worshippers . . . These charges are either true or false. Why do not those who make them bring this simple issue to the test of examination in the Church Court? 'The law is open,' said the wise and fair-minded town clerk of Ephesus when an attempt was made to put mob-law in the place of even-handed justice, 'and there are deputies; let them implead one another.' There is no difficulty about setting the Court in motion, and the expense is small. If it be replied that it is an extreme course, likely to cause heart-burning and ill-feeling, to bring a clergyman into the Court to be tried for unfaithfulness to his ordination vows, the answer is ready: that a prolonged agitation, carried on through the secular press, will cause much more ill-will, and do infinitely more mischief to the Church."

There was much wisdom in this advice, but, though generally followed in the North of Ireland, it was not observed in Dublin.

These interminable discussions gathered round questions of ritual, and so a curious anomaly is observable through all these years. In the Dublin and Down Diocesan Synods, under the same Church laws, an entirely different method of procedure affected questions of ritual. In Dublin, charges which could only be properly decided in a Church Court were the subject of heated discussion. In Belfast, with more practical instinct, such questions were almost invariably ruled out of order, as being only capable of judicious

or judicial settlement in a Court appointed for the purpose. As a consequence, the North, so strong in its Protestantism, was spared many fruitless discussions which churchmen in Dublin had to endure.

For long years, at successive Synods one subject excited burning interest—the cross in St. Bartholomew's Church. Its learned Vicar, Canon R. Travers Smith, had informed his Archbishop, Lord Plunket, that he had been offered a cross for the Communion Table of his church. But Canon 36 barred the way to its erection.

The Archbishop was naturally anxious to avoid illegality, and in company with Canon Smith examined with care the apse of St. Bartholomew's, and "found that there was a very little space between the Table and the eastern wall." The Archbishop then suggested that the cross should be placed as far from the Communion Table as possible. When this suggestion was acted upon by the Vicar, an action was instituted before the Dublin Diocesan Court, with the purpose of causing the cross to be removed from the position which it then occupied, with the concurrence of the Archbishop. The Diocesan Court ruled that the position was legal, but three months later the Court of the General Synod reversed this decision, and the cross had to be removed.

The cross was then placed in an unwonted position in front of the Holy Table. This course, whether desirable or otherwise, was within the law; and Judge Warren, a devoted and generous churchman and an

ecclesiastical lawyer of eminence, whose strong Protestantism was never open to question, expressed the following opinion:—"The result of the judgment [Grant *v.* Smith] was that the respondents did remove the cross from behind the Table and placed it in another position, which, however unbecoming or uncatholic it may be, is not obnoxious to any doctrine or law of the Church of Ireland."

The cross remains in the position referred to till this day.

In 1890 Mr. W. A. Robinson, of Culloden House, Craigavad, made an offer of the gift of his beautiful mansion and grounds as a residence in perpetuity for the Bishops of Down. The impossibility of maintaining such a house was sorely felt after the financial changes wrought by the great war, and the residence has recently been disposed of, but the generous donor deserves to be remembered.

A vacancy in the Episcopate occurred early in the year. Hon. C. B. Bernard, Bishop of Tuam, was called away after a long illness. The last occasion on which the revered Bishop had addressed the Synod was in 1887, on the occasion of an address to Queen Victoria in the year of her Jubilee; and with quiet dignity the Bishop recalled the occasion when, fifty years before, he had been one of the delegates sent up from the University of Oxford to offer its congratulations to the young Queen on her accession.

For some years before his resignation he had suffered from declining health, and his eyesight had failed.

Honoured and beloved by all, he had been a faithful and laborious Chief Pastor during his long Episcopate. The Diocesan Synods failed to elect a successor, and the choice of the Bishops fell upon Ven. James O'Sullivan, Archdeacon of Tuam, who had acted as Bishop Bernard's commissary for many years.

In 1890 the Church lost, among the roll of its clergy, Rev. George Webster, D.D., Chancellor of Cork, a man of strong personality and brilliant gifts. He carried out three noble works in Cork: in the restoration of the fine church of St. Nicolas; in the founding of Berkeley Hall; and in the establishment of a great Industrial School.

Rev. Joseph Allen Galbraith, S.F.T.C.D., was a mathematician of note, who did splendid work for the Church, and expounded her financial arrangements with luminous clearness during the years succeeding Disestablishment; and Rev. William Sherrard, of the Diocese of Cork, bequeathed to the Church a valuable catechism of Church Doctrine which has been widely used.

The year 1891 opened with an announcement which gave great joy and pride to churchmen in Ireland. William Connor Magee, once Rector of Enniskillen, and subsequently Dean of Cork and of the Chapel Royal, was translated from Peterborough to the Archbishopric of York. Dr. Magee was, in Liddon's opinion, the greatest preacher in the Church of England.

The Archbishop was enthroned in York Minster on

Cecil Frances Alexander; 1823–1895.

St. Patrick's Day, when the Processional Hymn was "St. Patrick's Breastplate," as translated by Mrs. Alexander, and the preacher was the Bishop of Derry. In his opening words the poet-preacher said:—

"On this memorable day, when an Irish Primate of England, for the first time in the long history of the See of York, takes possession of that august chair, and when an Irish national saint is commemorated, an Irish Bishop has been invited to address you. Through him the Church of St. Patrick sends greeting to him who defended her so nobly in a day of darkness."

Writing after the service to Dr. Salmon, Archbishop Magee observed: "The ceremony was a really grand one, and so was the sermon by the Bishop of Derry."

Trinity College had sent gifts of orchids, and rejoiced in the honour done to her illustrious son.

Alas, an influenza epidemic broke out in York in April, and the great Archbishop succumbed to a sharp attack on May 5th, just seven weeks from the date of his enthronement. In a tribute to his memory, Lord Salisbury said that he had heard his speech against the Disestablishment of the Church of Ireland spoken of by many members of both houses "as the finest ever delivered by any living man in the Houses of Parliament."

Dr. Magee's bust stands beside the bust of his grandfather, William Magee, Archbishop of Dublin (1822–1831), in the Library of Trinity College, Dublin.

At the close of the year another Dean of Cork,

Very Rev. S. O. Madden, successively Rector of St. Paul's, Christ Church, and finally Rector of St. Finbarr's, and Dean of Cork, passed away amid the general sorrow of southern churchmen.

A subject which occasioned much controversy in Ireland during this year was that of street preaching. Rev. Richard Hallowes, Rector of Arklow, claimed it as his inalienable right to preach the Gospel of Christ in the public thoroughfares of that country town. Much public opposition was manifested, and Mr. Balfour announced in Parliament that some 200 policemen and their officers were kept away from worship every Sunday in order to protect Mr. Hallowes. Arklow was changed from a peaceful town into an area of strife and tumult. But Mr. Hallowes conscientiously persisted, believing that he was contending for a sacred principle. At the beginning of his evangelistic campaign some of his leading parishioners held aloof and expressed disapproval; but the guileless heroism of the preacher, and the personal injuries which he received, served in time to secure the sympathy of all churchmen in the district, and to soften the antagonism of Roman Catholics. Mr. Hallowes would have said with Luther: "If there were as many devils in Worms as there were tiles on the housetops, he was determined to go into the city."

In later days similar exhibitions of intolerance attended the working of a Medical Mission in Limerick by Dr. R. H. Long, a son of the Ven. John Long, Archdeacon of Cashel.

CHAPTER VIII.

GREAT MEN AND GREAT EVENTS.

"And here were men (co-equal with their fate)
Who did great things, unconscious they were great."

THE year 1892 was remarkable. The Tercentenary of Trinity College was duly celebrated, with Dr. Salmon as its illustrious Provost. Claiming among its alumni Goldsmith and Berkeley, Swift and Burke, its fame was world-wide; and in the gifts of a Magee English churchmen had been more recently reminded of how great a debt they owed to this historic seat of learning.

Early in 1892 Bishop Reeves died after a brief illness in Dublin. He had been for six years Bishop of Down, Connor, and Dromore; and as a scholar, antiquarian, and archæologist held a very high and honoured place among Irish writers. Born in 1815, he took Scholarship in Trinity College in 1832. In 1838 he was ordained for the curacy of Lisburn; and three years later became Headmaster of the Diocesan School, Ballymena.

Even then discerning friends saw tokens of greatness. Writing in 1878, Rev. Robert King, most erudite among Irish historians, who succeeded Dr. Reeves at Ballymena School, thus speaks of him:—"To the charge of the Diocesan School in Ballymena was

appointed about forty years ago, by the Lord Lieutenant of that day, one of the most eminent, accomplished, laborious scholars of the present age, a person of more than European reputation, and one whose talents would have sufficed to shed lustre over Eton, Harrow, Rugby, or any other of the great schools of England, had happy circumstances led him in the way of an appointment to the headship of one of those noble institutions. Comparatively few, in such a place as this, could appreciate the merits of such a teacher. In a much wider circle, however, his genial disposition, attractive manners in social intercourse, and ungrudging hospitality, accompanied with a never-failing cheerfulness and buoyancy of spirit in the face of any amount of trouble and discouragement, won for him the respectful regard and affectionate attachment of all who knew him. Further, his devotion to literature and learning, and objects connected with them, was displayed, not only in the admirable productions which issued from his own pen, but no less in the self-denying readiness with which he was willing to incur extraordinary outlay in securing for others advantages connected with studious efforts and literary pursuits. His liberality in this way went to outstrip and provoke to kindliest emulation the noblest in the land. On their part such outlay might have been munificent; for one in his circumstances it was truly magnificent."

The reference to Dr. Reeves' liberality concerns the purchase of "The Book of Armagh," which was in the possession of the Brownlow family in 1853, and was then offered for sale. Reeves suggested to the Primate,

Lord John George Beresford, the expediency of buying it, but that munificent prelate was not then so inclined. His Grace scarcely appreciated the value of the MS.; but Dr. Reeves, who knew its immense importance and interest, gave £300 to preserve it for Ireland. Writing a few months before his death, the Bishop gives some further particulars in a letter:—

"I spent some hours over the grand old MS., which I have here in my charge, 'The Book of Armagh,' which was written in the year of our Lord 806. The writer died at Armagh in 845. It was mine once, and I gave £300 for it. As my family increased and I had but little to live on, I sold it to the then Primate, Lord John G. Beresford, for what I gave, and he presented it to Trinity College, Dublin, with the condition that I might keep it until it was published by me; and one fine morning he handed me a cheque for £500 besides, towards the cost of printing. I am now engaged preparing it for the press, and I transferred lately my £540 to the Royal Irish Academy, of which I have the honour to be President, and the Council have undertaken the publication, which will cost some thousand pounds more. So my heart is in the task."

An incidental tribute to the Bishop's minute accuracy and learning occurs in a humorous letter from Dr. Salmon in 1877:—

"My Dear Dean,—

"In the new volume of Smith's Dictionary, under the name 'Caimin,' there is mention of a parish, Inishcaltra, 'at present a parish partly in Co. Cork, partly in Co. Galway, including some small islands in Lough Derg.'

"Though I thought this an odd ecclesiastical arrangement, I had not the temerity to question the accuracy of the writer, Bishop Forbes' literary executor. But the Bishop of Killaloe presumptuously suggests that Mr. Greenwood may not be quite so familiar with Irish as with Scotch geography. Can you tell me how the matter really stands? I think it a thousand pities you didn't do the Irish saints, who, as at present represented in the Dictionary, are as uninteresting a set of people as I ever encountered. If *you* set down a parish as containing a piece in every county of Ireland, I should not hesitate to believe it."

In March, 1891, Bishop Reeves was elected President of the Royal Irish Academy. More than anyone since the days of Ussher, he had made the study of early Ireland and its ecclesiastical antiquities his own, and in honouring him the members of the Academy honoured themselves.

Dr. Reeves was the first Bishop elected by popular suffrage who was known to have opposed Prayer Book Revision. He was not only a member of the Revision Committee, but its secretary. But he intensely disliked all proposals for altering the Prayer Book, and patiently submitted to this ordeal, feeling that as secretary his main duty was to keep a faithful record of all that passed. Immensely learned, and childlike in his humility, it was a distinct trial for one who knew how far-reaching were the associations of the Book of Common Prayer with distant ages and remote Churches to hear its doctrines repudiated in open Synod with no little dogmatism, by many to whom the appeal of catholic antiquity meant little more, as Bishop Alexander observed, than the time when they were boys. In him the whole Church lost an illustrious son,

whose writings give him a lasting place in the minds of all who are interested in the study of Irish antiquities.

A vacancy in the See of Down, with its vast population, unknown elsewhere in Ireland, commands the attention of all churchmen. Rev. Thomas J. Welland, D.D., Incumbent of St. Thomas's, Belfast, was elected by the suffrages of the clergy and laity to the vacant See. The new Bishop was a faithful parish clergyman, whose pastoral instincts were very marked, and had won for him the affection and reverence of his congregation.

During the same year the City Fathers of Dublin honoured Trinity College by conferring on its Provost the Freedom of the City. This token of appreciation of Dr. Salmon's genius was well received, even though during the year the Roman Catholic Archbishop of Dublin (Dr. Walsh) gave utterance to the following sentiments affecting the University of Dublin :—

"So long as that central fortress of the education that is not Catholic is allowed to stand, as it has now long stood, in the very foremost position, and to occupy the most glorious site in our Catholic city of Dublin, so long will it be impossible for any statesman, be he English or Irish, to deal with the great question on the ground on which University reform in Ireland can be regarded as satisfactory, or even as entitled to acquiescence—the open and level ground of full and absolute equality for the Catholics of Ireland."

The year 1892 also marked the celebration of the

jubilee of the Bishop of Ossory (Dr. Pakenham Walsh), a Bishop equally able, laborious, and beloved.

The Bishop of Derry delivered in New York a series of lectures on Christian Evidences, afterwards published under the title of "Primary Convictions"; and another impressive event of the year was the reopening of St. Mary's Cathedral, Limerick, after extensive restoration. One of the most interesting buildings in Ireland, this historic fane had undergone successive phases of restoration for forty years, and the generosity of the churchmen of Limerick evidenced their pride in their mother church.

The year 1893 marked the defeat of the second Home Rule Bill; but the Church, though agitated, was then cheered by the assured conviction that the House of Lords would never allow the Bill to pass.

Before the Bill had been brought forward a great meeting was held in the Albert Hall, London, where Bishop Alexander made a famous speech. "The Times" reported: "Then came the Bishop of Derry, of whom much had been expected, and in whose speech all expectations were fulfilled." His words were received with "a perfect whirlwind of applause." The famous peroration of the speech has often been quoted, as the Bishop asked his hearers to carry away a "brief summary" of the Bill:—

"Morally, it is the great betrayal; logically, it is the great fallacy; religiously, it is the great sectarianism; socially, it is the great break-up; and imperially, it is the great break-down."

William Alexander, d.d.; *b.* 1824; Bishop of Derry, 1867–1896; Archbishop of Armagh and Primate of All Ireland, 1896–1911.

The General Synod of the same year had spoken with no uncertain voice, and Archbishop Plunket had delivered a speech of fervid patriotism and passionate conviction in opposing the Bill. His opening sentences give the tenor of his speech:—

"It is because we are patriots and because we love our country that we protest with all the energy and all the indignation of our nature against a Bill which, if carried into effect, would inflict upon our native land financial ruin, national degredation, intestine strife, and, it may be, civil war."

Twenty-three Bishops voted against the Bill in the House of Lords, while no representative peer of either Ireland or Scotland voted in the minority; and the Dukes of Norfolk and Argyll, representative of much Roman Catholic and Presbyterian feeling respectively, strongly opposed the Bill.

During this year Archbishop Plunket received a presentation from his clergy on the occasion of a Quiet Day at Old Connaught House, Bray; and a similar presentation marked the visitation of the Lord Primate at Armagh, when Dr. Knox, then in his eighty-fifth year, was presented with his portrait. In the following October the Primate died, full of honours. In a moment, "God's finger touched him, and he slept."

It might be difficult at first sight to say wherein his influence lay, for he was not gifted with the highest intellectual attainments, nor was he an orator who quickly gained the attention of men. But during his long episcopate of forty-four years he had gained a

great knowledge of men, and formed conclusions, which were rarely wrong, with a great rapidity of judgment.

When first called to the Episcopate, he was generally regarded as a typical appointment of days when family connexions had much to do with filling the Episcopate. Nor was Down the happiest Diocese where he might have been placed, for he was a Liberal, and held strong views on the subject of National Education, which were not shared by his clergy or laity. Alone among the Irish Bishops he supported Disestablishment. But the kindliness of his nature, his capacity for work, and his desire for unity removed in time all obloquy and misunderstanding, and during his tenure of the Primacy he was universally revered. An eminent politician had given it as his opinion that the Primate was simply and without question the best chairman of a large assembly that he had ever seen in all his lengthened experience.

The Bishops elected as his successor Dr. Robert Samuel Gregg, Bishop of Cork, who during the fifteen years of his episcopate had proved himself an effective administrator, whose practical wisdom was relied upon throughout the Church.

In August of the same year the Church lost the services of the Right Rev. William Bennet Chester, Bishop of Killaloe, whose episcopate was marked by his gracious and fatherly rule. The Bishop took but little part in the debates in the General Synod, though he was generally valued as an earnest and eloquent preacher. Dr. Chester was wont to tell how he was

once received with tumultuous and deafening applause at a memorable meeting in Cambridge; and when some friend on the platform inquired how he had attained such marvellous popularity in what was to him a comparatively unknown land, the good Bishop would explain that the applause was due to a chance coincidence of the name of a famous popular song with that of his ancient Diocese.

Dr. Chester was succeeded by Canon F. R. Wynne, and the Diocese of Armagh elected its Archdeacon, Dr. Meade, who under the statutes succeeded to the Diocese of Cork vacated by the new Primate.

The death of Very Rev. John Walton Murray, LL.D., Dean of Connor, and for twenty-eight years Rector of Ballymena, deprived the great Northern Diocese of an able churchman who had been Donnellan Lecturer in the University of Dublin, and whose gifts on platform and in the pulpit were widely known. He was succeeded as Dean by Dr. Charles Seaver, who in the year of his appointment had completed fifty years of noble service.

Dean Murray's successor in the Parish of Ballymena was Rev. C. F. D'Arcy, B.D., who had, at one time, as his senior curate Rev. A. E. Ross, and as his junior curate Rev. J. A. F. Gregg. The rector is now Lord Primate, the senior curate Bishop of Tuam, and the junior curate Archbishop of Dublin. Thus Ballymena, the home for many years of Bishop Reeves, and for a shorter period of Bishop Reichel, has proved a veritable nursing home for the Episcopate.

In 1894 the Diocese of Down and Connor had to

lament the death of a prominent layman, Mr. Joseph John Murphy. A man of much culture, his work on "The Scientific Bases of Faith" attracted attention. Originally a Quaker, he had when twenty-four years of age been baptized in St. John's, Belfast. To the Church of his adoption he gave of his very best. In his knowledge and mastery of finance he was second only to Dr. Anthony Traill, to whom the great northern Diocese owed so much. When presented with some valuable gifts and money by the clergy and laity of the Diocese, he generously handed over the latter to the Diocesan Widows and Orphans Fund. As a member of the General Synod and of the Representative Church Body, he did a great deal of most useful work.

In 1894 Dr. Reichel, Bishop of Meath, died at Bangor, North Wales. The election was referred to the Bench of Bishops, and Canon J. F. Peacocke, Rector of Monkstown and Professor of Pastoral Theology in Dublin University, was appointed to the vacant see.

Dr. Charles Parsons Reichel, whose loss the Church and his Diocese deplored, was a man of exceptional gifts. Born in 1816 at the Moravian settlement of Fulnec, in Yorkshire, he left Fulnec when twelve years of age, his father having accepted the pastorate of the Moravian Church at Lancaster, in Pennsylvania. Four years later he returned to Europe, and proceeded to the University of Berlin. There ill-health, mainly the result of a year's starvation under a quack, broke down

his constitution. His father settled in Ballymena, and young Reichel entered Dublin University in 1839. He took Classical Scholarship, and was first Senior Moderator at the Degree Examination. Fellowship was then confined to mathematicians, and a physical breakdown prevented his attempts to gain it. But his learning is witnessed to in some words of his old College friend, Canon MacDonnell, best known as the biographer of Archbishop Magee of York:

"Take him all round, he was the best educated man I ever knew leave the University. He had two complete courses of education; German was, of course, as familiar to him as English—perhaps at that time even more so. To his classical knowledge he added an accomplishment which was in those days very rare. He was a scientific musician, perfectly versed in harmony and thorough-bass and an admirable executant. I shall never forget his refined playing of Mendelssohn's 'Songs without Words,' just then published."

His ministerial life began with a four years' curacy in Dublin. In 1850 he accepted the Professorship of Latin in Queen's College, Belfast, and during his tenure of the chair was elected Donnellan Lecturer in the University of Dublin. In 1864 Lord Carlisle appointed him to the living of Mullingar, and there his experiences brought him into collision with the Roman Church, deepened his antagonism to her system, and possibly coloured the exposition of his views during the period of Prayer Book Revision.

The following story is a weird recital of what is

sometimes possible in Irish life, and may best be told in the words of the Bishop's distinguished son, Sir H. R. Reichel:—

"In 1868 the newly appointed station-master of Mullingar, an Ulster Protestant, was 'denounced from the altar,' as it is called, at two sequent services in the R.C. Parish Chapel, and shortly afterwards shot in broad daylight at his own door. His crime was the dismissal by the traffic manager in Dublin of a railway porter whom he had several times reported for gross insubordination. Of these representations the head office took no notice till several of the directors, while on a tour of inspection down the line, received personal evidence of the justice of the complaint. The man, who happened to be a bell-ringer, started the train several minutes too soon, and they were obliged to leave their dinner in the refreshment room unfinished. A day or two after, there came down an order from Dublin for his dismissal.

"The following Sunday a collection was made in chapel for the victim, who, the priest announced, had been dismissed 'for no crime but that of being a Catholic,' and this was followed by a formal denunciation of the station-master Anketell by name. At that time 'altar denunciations' had established something like a reign of terror in the county. At the most solemn part of the service, after the consecration of the Host, the officiating priest comes forward, still wearing the sacred vestments appropriated to this the most sacred act of his ministry, and addresses some remarks

of admonition or encouragement to his flock, often on matters of local interest. Wisely used, such an allocution may, doubtless, be of great value in directing the spiritual life of a parish; but it is easy to see what a terrible engine of oppression it could become in vindictive or unscrupulous hands. In the eyes of an ignorant and fanatical peasantry, a man who had been thus 'denounced from the altar' was a moral outlaw, whose life was no longer protected by the ecclesiastical prohibition of murder, though an alien secular code might endeavour to shield him from the just penalty of his wickedness. An altar denunciation, in fact, left a man who wished to avoid assassination no alternative but to make his submission, or to leave the country. My father saw Anketell shortly after, who told him he had been denounced, but added that he was not in the least afraid of them. A few days later he was shot down as he was going into his own door, and died after lingering in agony for a couple of days. The vicar was sent for to administer the sacrament to the dying man; and as he passed through the crowded street (it was market day) he read malignant triumph in the faces that stared at him. One man even called out exultantly, 'Isn't the Orange tyrant dead yet?'

"How deeply my father felt this terrible tragedy will be seen from the sermon he preached the following Sunday. Anketell was one of the best members of his congregation, a regular communicant, a strong, upright, God-fearing man of unaffected piety. As usual, the murder had been carried out with the connivance of

the Roman Catholic population of the district, and the murderer, probably a man brought specially for the purpose from another county, was never caught. The vicar was urgent that the facts of the case should be made public; but though the altar denunciation had been heard by hundreds of people, and though it was notorious that the murder was its direct outcome, he found everybody thoroughly cowed. No one would bell the cat. Accordingly he wrote a letter himself to the 'Daily Express,' detailing his last conversation with Anketell. The two parish priests at once brought a libel action against the paper, which was tried before a special jury in Dublin. In the course of this it was not only proved that the altar denunciation had taken place, but a letter written by Dr. Nulty, the Roman Catholic Bishop of Meath, was produced, showing that the priests were fully aware of the bitter feeling against Anketell in the district. The case accordingly went in favour of the paper.

"Hardly had the verdict been given, when a telegram reached Dr. Reichel from the constabulary officer in Mullingar, warning him on no account to travel down that day. This was followed by a letter in which he was told the police would not be responsible for his life, and was advised to go abroad till the feeling in the district had subsided.

"Even if his sense of duty would have allowed him to entertain the suggestion, money considerations put it out of the question. He telegraphed that he must return at once, and travelled down the next day.

Charles Parsons Reichel, D.D.; *b.* 1816;
Bishop of Meath, 1885–1894.

When the train reached Mullingar, they found the station filled with armed constabulary and the station gates locked, while outside surged a howling mob brandishing pitchforks and blackthorns. He drove with his wife to the vicarage, escorted by the police, amid the execrations of the populace. Thinking the safest course was to show he was not afraid of them, he at once sallied out and walked through the now crowded town from one end to the other. He was right. He met with black looks and muttered curses, but not a hand was raised against him.

"This, however, was only the beginning of troubles. For more than half a year his life was in danger, and the Castle authorities insisted on keeping him under police protection. During this time he repeatedly received threatening letters, and never went out into the town without being pursued by curses and sometimes by stones. Once as he passed under a canal bridge, about half a mile outside the town, a block of stone was dropped from above and fell immediately behind him; had it struck his head, it would probably have killed him on the spot. On another occasion the protection party put up in the bushes near the house a big figure in women's clothes, who left no doubt of his sex by the vigorous strides with which he made off. . . . My mother received at this time more than one warning from respectable Roman Catholics in the town, never to stand on the hall-door steps herself, or to allow any of the children to stand there. I remember as a schoolboy, home for the holidays, my

delight at being allowed to examine the revolvers and sword-bayonets of the two amiable giants who patrolled the vicarage grounds.

"This state of things came to an end as suddenly as it arose. One day my father was received with curses by the men, and cries of 'black devil' and similar epithets by the children, as he walked through the town. By the next a complete transformation had taken place. The men touched their hats respectfully, the women curtsied; the children even stopped their games to run across the street and salute him. And this change was permanent. From that day on he was uniformly treated with respect; and when he left in 1875 it was, I believe, to the sincere regret of the Roman Catholic townspeople. It was not till some months later that the mystery was cleared up. An eccentric friend, who had a place in the north of Antrim, was making a walking tour through the island, and coming, in the course of his rambles, to Mullingar, looked in at the vicarage and stayed to lunch. The conversation naturally came round to the recent troubles, and my father described the gratifying but unaccountable change that had come about. 'Oh, I think I can throw some light on that,' was his guest's rejoinder. 'I read in the papers about the Mullingar row, and that you were under police protection; so, partly as a practical joke, and thinking in any case it could do no harm, I wrote a letter to the Mullingar priests, purporting to come from the Orangemen, and posted it in a hot Orange centre, to the effect that if a

hair of Dr. Reichel's head were injured, the Orangemen would come down and shoot both the priests.' A comparison of dates showed coincidence; and the humour of the situation was heightened by the fact that Captain Macartney, the perpetrator of the threatening letter, was a strong High Churchman, and that it needed all his personal popularity with his northern tenantry, which was great, to atone for his hostility to Orangeism.

"One permanent good result the Anketell affair produced. It probably drew the attention of the Roman Catholic authorities to the scandal of the existing system; but, whether or no, certain it is that altar denunciations in Westmeath ceased. My father's safety during this period of danger his friends always attributed in great measure to his perfect fearlessness; for there is no quality Irishmen respect so much as personal courage. He had none of that dread of assassination which has often broken down the strongest nerves, and never applied for the protection which the Castle authorities considered necessary. This enviable immunity he made light of himself, regarding it as a mere accident of physical temperament, and, in proof of this, would point to the fact that no one had a greater terror of infection. He never shirked a sick call, and, being stationed in a city parish during the cholera epidemic, had more than falls to the lot of most clergymen, but I have heard him say that he never went into a house where there was infection without feeling his heart sink."

The story well illustrates the "atmosphere" of an Irish town in the Midlands when political agitation was at its height. It may also explain in part the bitter vehemence of Dr. Reichel in the days of Prayer Book Revision, when he strove with all his might to have deleted from the Prayer Book any words which might seem to give sanction to the revival of the confessional.

But it was as a preacher Dr. Reichel was best known; frequently in the University pulpits of Oxford, Cambridge, and Dublin his words were heard with rapt attention. His powerful, penetrating voice could reach the remotest corner of a great cathedral, and his lengthened periods, delivered with equal rapidity and clearness, gave a marvellous impression of power and incisiveness. Mrs. Craik (the author of "John Halifax, Gentleman"), hearing Dr. Reichel preach in St. Patrick's, writes:—

"Irish preaching is popularly supposed to be 'full of sound and fury, signifying nothing.' But Dr. Reichel has added depth and solidity to his native force. Brief, terse, vivid, a clear skeleton of thought, clothed with the bone and muscle of language—a very muscular language too; no mincing of matters in the smallest degree. Only was it wise, was it necessary in a semi-Catholic country, while explaining his own interpretation of the mysterious text, Christ's preaching 'to the spirits in prison,' that the Dean should abuse so vehemently the doctrine of purgatory, for which at least equal arguments may be found by its defenders?

And in his afternoon discourse upon the text, 'Remove from among you the accursed thing,' which was listened to by an enormous and dead-silent crowd, such as might have gathered under Luther or Savonarola, could not the preacher's passionate denunciation of sin have been followed by as passionate an entreaty to sinners, 'Why will ye die, O House of Israel? . . . .' Yet, unquestionably, it was a most powerful sermon. And when, finally describing the state of a man, God-forsaken, in whom conscience itself is dead—which the Dean held to be the mysterious sin against the Holy Ghost—he lowered his voice, and said after a solemn pause, 'For this there is no repentance, either in this world or in the world to come,' the hush of awed silence which came over the dense congregation was something never to be forgotten. All the more so that they were, I grieve to say, by no means a well-behaved congregation."

It is hard to realize that in days when "the Decay of Modern Preaching" has been emphasized, there was a Bishop of Meath who thirty years ago could hold the congregation of St. Patrick's or of a College chapel for sixty minutes, and that the powers of wakefulness possessed by such congregations never failed. As a Revisionist, he was feared by many churchmen, and Canon MacDonnell has spoken of his gift of scathing sarcasm wherein "if he said anything severe, his voice and face added tenfold to its force." But in Revision he took a line of his own, as in all else. His anti-sabbatarian teaching caused bitter antagonism among

what were then considered orthodox people during his residence in Belfast, and the stricter Evangelicals strongly suspected his broad views on inspiration, while his sacramental teaching was labelled "high." Yet, as Canon MacDonnell observes, "his was a most influential personality in the grand debates of the Disestablished Irish Church. It is as hard to imagine what the contests of that crisis would have been without Dr. Reichel as without Dr. Salmon or Professor Jellett."

Failing health dogged the days of his episcopate, but during the nine years of his office he made a strong impression on the Diocese, and the leading laymen spoke with pride and thankfulness of the greatness of his gifts. He was the eighth Bishop appointed under the new system. Like all his predecessors, he had favoured Revision, and in sheer intellectual strength and learning he surpassed them all.

Dr. Salmon, as Chancellor and a constant worshipper in St. Patrick's Cathedral, was wont to value its preachers by the length of time for which he could listen to their sermons. Some preachers he declared he could listen to for five minutes, others for ten, but few for more than twenty. "I can listen," he said, "to Dr. Reichel for forty-five."

A different type of preacher he valued for quite a different reason. The great Provost, like Lord Rosebery, had been suffering from sleeplessness. It was the turn of a rural luminary to preach. The Provost listened, and then "the cataracts of soft sweet

sleep" rushed down upon the hearer. He returned cured to the Provost's House, and recommended all sufferers from his complaint to avoid doctors and scan the newspapers for an occasional announcement that the Rev. ———, Canon in residence, would for two Sundays occupy the pulpit. Attendance under such circumstances would reveal an infallible cure.

St. Patrick's, Christ Church, and the chapel of Trinity College experienced a severe loss in the death of Sir Robert Prescott Stewart on Easter Eve, 1894. A great organist and brilliant improvisator, Sir Robert's playing in St. Patrick's Cathedral at its great services on Sunday afternoons was something which men long remembered with pride. In 1844, when but eighteen years of age, he had been appointed organist of Christ Church Cathedral and of the chapel of Trinity College. Many were the developments in cathedral music which attended his career. "Organ pedals made their appearance at Dublin," said Sir Robert, "about 1831." "The old organist could not attempt to play them, and abused them as 'those accursed sticks.' I have heard of one who got a boy to crawl under the stool and to play them with his two fists to help him. Indeed, it was Mr. Joseph Robinson who set about collecting funds, and caused pedals to be fitted to the St. Patrick's organ, and I fancy paid no small part of the cost out of his own pocket." Sir Robert further told of the first introduction of the C pedal compass into Ireland, in Christ Church Cathedral. "Of course, St. Patrick's speedily followed suit, and henceforward G organs in

Ireland were a thing of the past." It was mainly owing to Stewart's exertions that windows were erected in St. Patrick's in honour of Michael Balfe and Sir John Stevenson.

As Professor of Music in Dublin University he held an honoured post, and the whole Church of Ireland is signally indebted to his memory for his editorship of the first Irish Church Hymnal published by permission of the General Synod, in 1873. This Hymnal, enlarged by a valuable Appendix, was republished in 1891, and again Sir Robert Stewart supervised the musical portion of the work.

A brass memorial in Christ Church Cathedral recalls the services of this distinguished musician, who had for fifty years been its organist; and the inscription is followed by the opening phrase of his grand Te Deum in E flat.

William Conyngham Baron Plunket, d.d.; *b.* 1828; Bishop of Meath, 1876; Archbishop of Dublin, 1884–1897.

CHAPTER IX.

THE SPANISH QUESTION AND AN ABORTIVE CONGRESS.

"Preserve me from the thing I hate,
A duel in the form of a debate.
The clash of arguments and jar of words,
Worse than the mortal blunt of rival swords,
Decide no question with their tedious length,
For opposition gives opinions strength."

THE year 1894 was further marked by an event which caused much controversy throughout the whole Anglican Communion, the consecration of Señor Cabrera as Bishop of the Reformed Church in Spain. For fifteen years previously Lord Plunket had taken the deepest interest in the work of Spanish Reform, and his heart went out towards those scattered Protestants who were striving to rid themselves of the unlawful terms of communion imposed by Rome. The Lambeth Conference of 1878 had suggested that Bishop Riley of Mexico should visit the Spanish Reformers and report on their necessities, and had expressed a sympathetic attitude towards the movement. In 1888 another Lambeth Conference had passed a similar expression of sympathy, and the Archbishop of Dublin pressed for a more definite recognition of the Reformers' claim for a Bishop. During the following year the American Bishops passed a resolution forbidding Bishop Riley to lend his services.

The Old Catholics were approached, and some of

their Bishops were ready to consecrate, but were prevented from doing so by the terms of their agreement with the Old Catholics of Holland, whose consent was in the first instance necessary, and this consent was not forthcoming. At this stage Lord Plunket pleaded the cause of the Spanish Reformers with great earnestness, and in order to further their work he ordained a Mr. Andrew Cassels to the diaconate in the private chapel of the Palace, Dublin.

Mr. Cassels, an Englishman by birth, and for many years a naturalized Portuguese subject, had built a church near Oporto, and had there ministered as a layman; and application was made by the Reformed Lusitanian Church to the Archbishop to ordain Mr. Cassels.

A controversy forthwith arose concerning the form of Liturgy which Lord Plunket had, on this occasion, employed in ordaining to the diaconate. There was a plain difficulty. Either the Archbishop would have had to ordain Mr. Cassels by an ordinal different from that which the Reformed Church in Spain had adopted, thereby violating the canons of that Church, or he would have had to ordain him in Dublin by the Spanish ordinal, thus violating the canons of the Church of Ireland. The Primate wrote expressing his disapproval of the ordination as something irregular in itself, and in the course of his reply Lord Plunket observed :—

> "As regards the significance attached by your Grace to the service recently held in my private

chapel, I shall weigh well all that you have urged. Let me merely say that this service was regarded by me as held not *in* the Church of Ireland, but in the Reformed Church on whose behalf it took place. I remember well, when Bishop of Meath, holding a Confirmation at the request of the Bishop of London in the South of France. That service, though not held *in* England or by an English Bishop, was, as I understood, held *in* the Church of England; and hence it was that I was able to use the English form (differing as it does slightly from our own) without violating the canon which says that the Irish form 'and no other' shall be used '*in this Church.*'

"It was under a similar conviction that, having received a request from the Reformed Church of Portugal to hold an ordination on their behalf, I felt no difficulty in using their form of service, or in lending my private chapel (which is not a consecrated building) for the purpose . . . However, as I have said, your Grace's words will be carefully weighed; and in any case it is sufficient for me to know that you do not look with favour on a service so held in order to satisfy me that I ought not again so to hold it. Enough to feel that I shall not be debarred from ministering to the needs of these Reformers *in their own land.* Having this confident hope, I ask no more."

This letter, courteous and patient, was typical of all

the Archbishop's correspondence. Assailed bitterly by "The Church Times" with fierce denunciations of "the Dublin scandal," the Archbishop was never betrayed into a hasty word.

But the consecration of Señor Cabrera in 1894 was a still more serious question. Archbishop Plunket believed that the Report of the Lambeth Conference in 1888 "left it perfectly open to the Irish Bishops to act with perfect freedom." The Bishop of Cork (Dr. R. S. Gregg) thought otherwise, and believed that the Irish Bishops were "bound to give due weight to the natural meaning of the Lambeth resolutions." But an ambiguous formulary is not one from which "a natural interpretation" can readily be extracted; and Archbishop Benson had written to Lord Plunket at the time when the Conference was sitting to say: "The Bishops assembled were as anxious to forbear from expressing what might read like a judgment of disapproval without full knowledge of detail as they were unwilling to have their sanction or approval invoked beforehand."

A majority of the Irish Bishops was willing that the Archbishop should hold ordinations in Spain; and early in 1894 they advanced a step further, and passed by a majority a resolution of a most cautious character, drafted by the then Primate, Dr. Gregg. Lord Plunket described the resolution as "somewhat guarded, almost 'Gladstonian' in its actual wording, but sufficient for the purpose in view."

This resolution, which made it possible for Lord

Plunket to consecrate Señor Cabrera, with the consent of his episcopal brethren, ran as follows:—

> "That, considering the length of time during which the applications of the Spanish and Portuguese Reformers for the consecration of Bishops have been before us, the difficulties under which they have laboured, and the progress made during that time in numbers, in the adoption of liturgical services, in the building of churches, and in the forming of congregations, they would not regard it as an indefensible exercise of the powers entrusted to the Episcopate if, at the request of such congregations, the Archbishop of Dublin, who is intimately acquainted with the history of the movement and with the characters of those who are carrying it on, acting in concert with two other Bishops who may be willing to act with him, either of the Church of Ireland or of a Church in communion with the Church of Ireland, should, if he shall so deem fit, proceed to Spain and Portugal and there confer Episcopal orders upon the two clergymen chosen in those two countries respectively by the representatives of the said congregations, and of whose personal fitness the consecrating Bishops shall be fully satisfied."

At the next meeting of the General Synod the way for action was made clear, and the following resolution was passed:—

> "That, seeing that memorials have been presented to the Archbishops and Bishops of the

Church of Ireland by two organized bodies of reformers in Spain and Portugal respectively, and that the Archbishops and Bishops, after full consideration of these memorials, have passed a resolution which interposes no obstacle to a compliance with this request; and that the Archbishop of Dublin, the Bishop of Clogher, and the Bishop of Down have expressed their readiness, under certain conditions, to discharge the Episcopal duties for which the memorialists have sought:

"This Synod, believing that such action belongs entirely to the Bishops themselves in the exercise of their Episcopal powers, subject only to the laws and canons of the Church, is satisfied, without expressing any opinion, to leave the matter entirely in their hands."

The resolution was again a cautious one, but its meaning was unmistakable. There remained the possibility of opposition on the part of the authorities in Spain. But this was not to be. Lord Plunket had assurances that, provided there was nothing of a public manifestation, those who proposed to consecrate Señor Cabrera would be protected. Sunday, September 23rd, was finally fixed as the date for the consecration, and the Bishop-elect, duly robed in surplice, purple and white cope, and purple stole, was consecrated by Archbishop Plunket, the Bishops of Clogher (Dr. C. M. Stack) and of Down (Dr. T. J. Welland) assisting.

Recalling the service, the Bishop of Clogher wrote:—

"The scene in the vestry was wonderful. The clergy in turn fell upon the Bishop's neck and wept aloud. Their feelings, too, towards the Archbishop were expressed in the most striking manner. The Archbishop's expression was that of joy and gladness, chastened by the thought of all he had suffered and surmounted in the long effort which was now brought to a successful issue."

The Spanish ultramontane press was angry; the Liberal press rejoiced. In England approval or disapproval was expressed on the usual party lines. The members of the English Church Union addressed a letter of remonstrance to the Roman Catholic Archbishop of Toledo, describing themselves as "members of the ancient and illustrious Church of England," who wished to approach His Eminence as representing "the ancient and illustrious Church of Spain." Such an intrusion was well-nigh intolerable, and provoked an immediate snub from Cardinal Vaughan, who, true to Roman traditions, took care to inform the Spanish Archbishop that the E.C.U. merely represented a portion of a Protestant sect in England.

If Archbishop Plunket had cared for public applause, he could then have had it. The Dublin Synod met in the following month, but the Archbishop made no reference to the discomfiture of the English Church Union, though he well knew how sorely many Irish churchmen felt its action.

The arguments for and against the consecration of

Señor Cabrera have been discussed *ad nauseam.* Those who had no sympathy with the Reformers had no sympathy with the Archbishop. His action was simply regarded as an intrusion. But probably the fact that the Mozarabic Liturgy had been altered so as to obscure some of the sacramental teaching of the Church prevented some at least from helping the cause of the Reformers who otherwise might have been disposed to do so. That the liturgy had been so altered was made apparent at a later date when Dr. Bernard, Archbishop King's Lecturer in Divinity, examined the Portuguese Prayer Book, and proved that it was defective in its doctrinal standards as compared with the Prayer Books of the Churches of England and Ireland. Bishop Alexander had complained in the General Synod that doctrinal changes rejected in the course of the Irish Revision had somehow made their way to Spain and Portugal, and the complaint was well founded.

Amid all the controversy which ensued, one figure stands out amid these stormy days—that of Archbishop Plunket, to whom might be truly attributed the virtue ascribed to a Spanish saint, that he was "the advocate of the absent." Patient, laborious, chivalrous, courteous, for long years amid many delays and disappointments he pursued the even tenor of his way, and at last accomplished what was dearest to his heart in helping the Spanish Reformers in their difficulties, and giving them a Church fully equipped and organized.

Whatever men's views may have been on the merits of the question, it was a noble struggle, maintained amid much misunderstanding, inspired by the highest spiritual ideals, and meeting with a large measure of reward. The Archbishop's memory has been affectionately enshrined in the hearts of these struggling Reformers.

It may truly be said after the lapse of many years that the consecration of Bishop Cabrera has justified itself. Spain has recently undergone a revolution, and has been passing through times of disturbance as great as those which have afflicted other western countries in Europe. Yet the work of reform has made distinct progress; and the Spanish Reformed Church occupies a leading position among Evangelical bodies in Spain; and this is mainly due to the work of Señor Cabrera. The work is the more important because the whole life of Spain has been in the melting-pot; and the secular spirit has expressed itself with unmistakable if undesirable freedom.

During all these years the Reform movement had been helped forward by its gifted and energetic secretary, Rev. T. J. Pulvertaft, now a London Vicar, whom Lord Plunket had selected in the early stages of the work to report on its possibilities and progress.

The year 1895 was chiefly remarkable for the proposed Derry Congress, its happy conception, its inglorious abandonment.

The names of Canon Knox Little, Canon Mason, Chaplain to Archbishop Benson, and Rev. R. R.

Dolling appeared on the Congress programme; and the announcement caused suspicion. A controversy as to the expediency of allowing such men to state their views arose in the daily press. An extract from one of the numerous letters which appeared on the subject may explain the tone of many others:—

> "By whom the Derry Church Congress was projected, and by whom the Puseyite plan of campaign was concocted, I know not. But I do know that the initiators, the contrivers of this assault on the pure Protestantism of the Church in Ireland, have secured the assistance of strange English clergy to indoctrinate the loyal Protestants of not only the North but of the whole of Ireland with Puseyite, Popish, and Rationalistic precepts and practices."

The writer was evidently in ignorance of the fact that Canon Knox Little had been invited to give a devotional address on "Personal Consecration"; and Canon Mason was likewise to take part in a devotional meeting to deal with "the relation of churchmen to those within and without our own Communion." Rev. R. R. Dolling, an inspired worker among the poor, was invited to speak on "Amusements," with special reference to betting and gambling.

A previous Church Congress held in Dublin in 1868 had included men of every conceivable shade of opinion; and such typical representatives of Anglican churchmanship as Bishop Samuel Wilberforce and

Archdeacon Denison had been cordially received. But it seemed after many years that the atmosphere of toleration was now less marked. The Protestant Defence Association was up in arms against the proposed Congress, and controversy in the newspapers anticipated discussion in the General Synod. It was the underground swell which so often precedes a storm, and the General Synod was exceedingly stormy. A northern orator declaimed on the dreadful prospect of the pure Guinness's porter being adulterated by a base deleterious mixture from England. But such an illustration might well have passed.

What really gave an unwelcome significance to such pronouncements was the attitude of the revered Archbishop of Dublin, Lord Plunket, whose influence among Synodsmen was deservedly great. The Archbishop suggested the total abandonment of the Congress, prophesied that if persisted in it would cause an explosion, and made use of the somewhat painful illustration that some handful of English churchmen who had been invited to Derry would shatter the old fabric of the Irish Church with dynamite.

The illustration was inappropriate, without assuming that Archbishop Benson was then harbouring a dynamitard at Lambeth, and, furthermore, the alleged Derry dynamitards were peculiar in that they announced the time and place of their coming operations in every Church paper for months previously.

Nor did Archbishop Plunket escape criticism on another point. Rev. Dr. Horton, a distinguished

Nonconformist theologian, had been invited to speak at the Christian Convention in Dublin; but his views on inspiration were not supposed to be acceptable to an Evangelical Convention, and Dr. Horton withdrew. Lord Plunket entered chivalrously upon his defence.

"If you have driven Dr. Horton from this platform," he said at the meeting of the Convention, "you should not have invited me. But since you have invited me, I do not hesitate to tell you that you should not have driven him away. He ought to have been here, and I believe that your narrowness in excluding him is not in harmony with the mind of Christ."

But, as Dr. Salmon observed in the course of the debate in the General Synod, some men are more inclined to make allowance for those who believe too little than for those who believe too much; in this latter direction they have no toleration, though it is often less dangerous. Dr. Salmon's speech on the second day of the debate was a notable contribution to the discussion of the whole subject, and a comprehensive reply to Lord Plunket.

"He assured them that he felt the truth of Solon's advice that no man should be counted happy before he died, that no man might know what might happen, and that bragging was premature. He (the Provost) had been bragging for the past twenty years of the character they had deservedly gained since the period of Disestablishment. They had made every concession they could without infringing their own consciences, and as far as possible to respect the consciences of

others. They had gone through the stormy years of 1871 and 1872 without losing a sailor. And after the experience of so many successful years were they going to be wrecked by one disastrous afternoon? He had read with the greatest pain of what had taken place last night. One who was his strongest supporter in conciliation was his Diocesan, and he was pained to find the attitude he had taken up. In the words of Pope—

> 'Who but must laugh, if such a man there be?
> Who would not weep, if Atticus were he?'

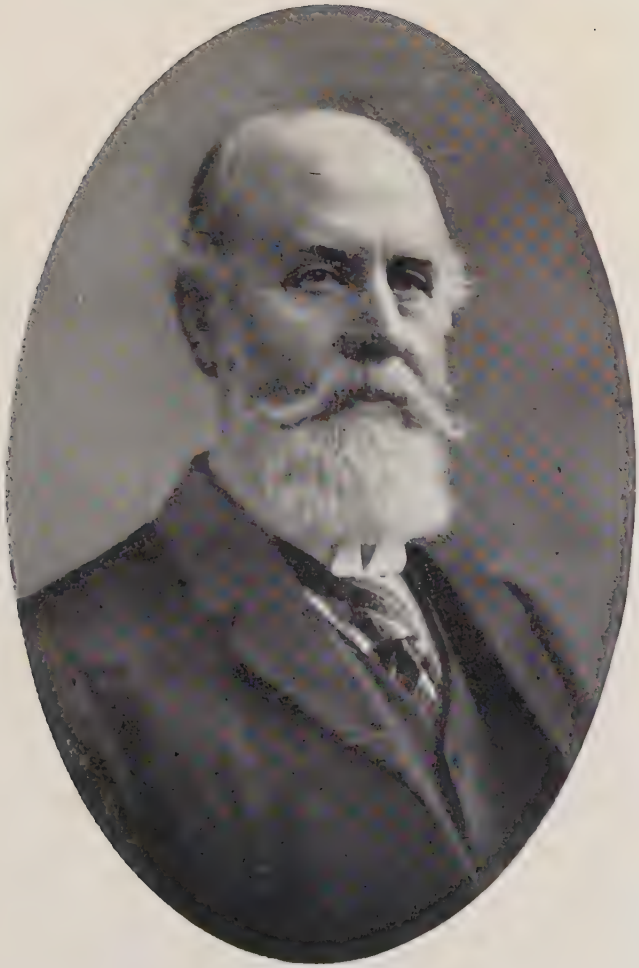
"He (the Provost) thought nothing could be more rash than to take other people's responsibilities upon their shoulders. Last year he got the Synod to listen to him when it was proposed that they should pass a resolution condemning the Archbishop for what he had done with respect to the consecration of Señor Cabrera. He considered that that matter rested with the Bishops, and that it was not their business to express an opinion one way or another. If they were not to express an opinion upon what persons a Bishop should consecrate, were they to express an opinion upon the guests a Bishop was to invite to his Congress? . . . The Provost did not think that the Archbishop had seriously considered the enormous injury he would do, not merely to the Church of Ireland, but to that cause which he had at heart, the Reformation in Spain and other countries, the cause of men who were struggling to free themselves from the Church of Rome. He did not think he could have inflicted a more deadly blow upon

that cause than his manifestation of narrowness of sympathy upon the present occasion."

Dr. Salmon then proceeded to point out that the invited speakers were merely asked to state their opinions on a public platform, and that any unwillingness to hear them indicated a lack of courage.

"Were they going to allow the limits of their Church to be narrowed? He would say that if they went on narrowing the limits of their Church they would drive men of culture and education out of it. If the Church of Ireland were to be narrowed, he, for one, would be stifled . . . He did not know whether it was prudent for a Bishop of Derry to try the experiment; that was a matter altogether for himself, and not for the Synod."

Mr. W. H. Boyd, a lay representative of the Diocese of Derry, strongly defended his Bishop. Mr. Boyd was at all times a most eloquent and convincing speaker. Before him financial flesh did tremble when he rose to analyse the findings of the Report of the Representative Body. On this occasion he pleaded for larger liberty of thought, and begged the Synod to note that there was "not one breath of suspicion concerning the holiness of life or godliness of any man who had been asked." The principle involved in condemning such men might be "the earnest and honest cry of timorous souls"; the other principle of toleration might, he thought, be described as "the dignified outcome of the spirit of power and of love and of a sound mind."



W. H. Boyd, D.L. ; 1843–1913 ; Assessor to Derry Synod.

Dean Dickinson criticized sharply the Archbishop's attitude, and the Bishop of Cork (Dr. Meade) said that it had caused him "great disappointment, coming from one whom they all loved and venerated, and one who by his toleration and broad-heartedness had made himself dear to the Church of Ireland."

Eventually, after a heated discussion, the Bishop of Derry undertook that the whole subject of holding the Congress should be reconsidered by himself and by the committee in charge of the arrangements; and Archbishop Plunket expressed the opinion that "such a concession upon the part of the Bishop of Derry would make his name dearer to their Church than ever."

The best explanation, the only explanation, of the Archbishop's attitude is that he was convinced that confusion and discord would ensue if the Congress were carried out. But, as the Provost had observed, the responsibility rested with the Bishop of Derry. Once the Archbishop's speech had been delivered in the General Synod agitation was bound to arise, and Bishop Alexander, with great reluctance and regret, abandoned the Congress. Probably, in all the circumstances, it was the wisest thing to do. But it was surely a most regrettable occurrence that the Bishop should have been driven to adopt such a course.

At the time when it had been arranged to hold the Congress, Anglican churchmen heard with deep sorrow of the death of Mrs. Alexander, whose exquisite

hymns had been so often sung in the worship of the Church.

Cecil Frances Alexander, *née* Humphreys, was one of the greatest hymn-writers of modern days. When, in 1848, Miss Humphreys issued her "Hymns for Little Children," a gifted critic pronounced them "unequalled and unapproachable." John Keble affirmed that they would "win a high place in the estimation of all who knew how to value true poetry and primitive devotion." More than a hundred editions have been printed, and children in many lands have felt an instinctive love for such hymns as "There is a green hill far away," "Once in Royal David's city," "We are but little children weak"; while other works of Mrs. Alexander have made a wondrous appeal to the hearts of men and women. "Jesus calls us o'er the tumult" is the official hymn of the Girls' Friendly Society. "The Burial of Moses" has been pronounced by Lord Houghton to be "the finest sacred lyric in the language." In unveiling a window to her memory in Derry Cathedral, Bishop H. H. Montgomery said:—"Yonder window is in memory of one who wrote at least a dozen hymns that almost certainly will live as long as the English language is spoken. They are sung not only in these islands, but far away in tropical climes, in lonely homesteads, on the great Church festivals, where in the homes healths are silently drunk for the absent ones; sung again, perhaps, on the one occasion in the year when all Englishmen go to church—I mean Christmas morning. The lump comes in many a throat

in many lands when they sing the words written by Cecil Frances Alexander. I can testify to this from my own experience."

Primate Alexander wrote in later years:—"The succession of genius, of inspiration, is higher than the succession of order. Archbishops come and go, and, perhaps, leave little behind for posterity but their name. The prophetess, who is also a poet, bequeaths to all ages the music of immortal words—

"'And that which cannot die for ever must be young.'"

During all these years committees had been appointed by the General Synod to deal with the Divinity School question. But no finality was attained. The Board of Trinity College had suggested a dual government under which the Church would acquire a right of veto on appointments by the Board, on condition of the Church spending an equal sum to that spent by the Board on the Divinity School. In like manner the Board were to have a right of veto on appointments made by the Church to professorships paid out of its own funds. But such a proposal was viewed with disfavour by churchmen, and was fairly open to the objection that it ignored the Church's equitable claim to the continued application of the funds hitherto spent on the Divinity School for her peculiar benefit. It was plain that the Church was entitled to be given some security that it would at all times be entitled to use the Divinity School as a training-ground for candidates for the ministry, and this security was not forthcoming. Not for many years were the conflicting claims of the Church and

the Board of Trinity College found capable of re-adjustment.

Thus twenty-five years had passed since Disestablishment. The Church had in a wonderful way risen from that bewildering blow. Her clergy and laity had laboured together harmoniously in the work of reconstruction. Each succeeding year they seemed to understand each other better. The spiritual activities of churchmen had been quickened in an hour of adversity; the contributions to foreign missions had wonderfully increased. But it cannot be said that the severance from the State connexion had produced any greater spirit of peace and brotherhood in Ireland.

In 1864, at a meeting of Roman Catholic Bishops in Dublin, the following resolution had been passed :— "We demand the disendowment of the Established Church in Ireland as a condition without which social peace and stability, general respect for the laws, and unity of sentiment and action for national objects can never prevail in Ireland." If the inference intended to be drawn was that social peace and stability would follow Disestablishment, it was grievously incorrect. Disestablishment seemed rather to fan the flames of agitation on every side. Nor was there during these years any appreciable drawing nearer of the Dissenting bodies to the Church of Ireland.

It was reported that a deputation of their clergy had waited upon Primate Beresford at the Palace, Armagh, to urge upon His Grace that it would be well

if the distinctive title "Church of Ireland" were dropped, in order to allay certain feelings of dissatisfaction among Protestant communities in Ireland. The stately Primate received them with mingled dignity and courtesy; and when the deputation had expressed its opinion, quietly observed that he remembered reading of an unfortunate man who had been waylaid on his journey, stripped of his possessions, and left half dead on the wayside; but he did not remember reading that his spoliators had subsequently the audacity to ask him to change his name.

The deputation did not pursue the subject, and were ushered out with the same gracefulness as had marked their admission. But at a later stage in Irish Church history a distinct and welcome drawing together of religious communities in friendly conference marked a real desire for Christian reunion.

Within the Church the most striking feature of life in the first quarter of a century succeeding Disestablishment was the splendid enthusiasm and devotion of the laity, who, feeling the responsibility of new duties, flung their best energies into the work which lay before them with unfaltering devotion and conspicuous success. Apart from the names of prominent churchmen already mentioned, what memories of valued service are recalled by the mention of T. P. Cairnes, A. M'M. Kavanagh, Sir T. Butler, Sir R. Orpen, W. Digges La Touche, Sir Andrew Hart, Lords Courtown, de Vesci, Dunalley, Clonbrock, Templetown, Enniskillen, Thomas Gerrard, Thomas

Cooke-Trench, J. Spaight, J. C. Blomfield, H. A. Hamilton, Col. Lowry, Henry Colley, and a host of others too numerous to mention. For, be it ever remembered, the Church, like the State, has her "unknown warriors," a great assembly, who, buoyed up by the hope of the kingdom within them, have, in countless unsuspected ways, been her sure and strong support.

CHAPTER X.

THE MANY CHANGES OF A CLOSING CENTURY.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death."

1896 and 1897 were years of momentous and unparalleled changes.

Within fifteen months the Archbishops of Armagh and Dublin and a gracious visitor, the Archbishop of Canterbury, had passed away, and in 1897 no less than five of the thirteen dioceses were presided over by new rulers.

Early in 1896 churchmen heard with deep regret of the death of Canon Morgan Jellett, Rector of St. Peter's, Dublin, foremost among the clergy who had since Disestablishment placed his practical wisdom at the service of the Church. Far-seeing, and well versed in ecclesiastical law, he had been the chief advocate of the curates' rights under the Disestablishment Bill. In London he had interviewed the inscrutable Disraeli, the brilliant Cairns, the formidable Westbury. The Journal of the General Synod for more than twenty years gave proof of his skilful editing, and in him men lost an honoured and trusted counsellor.

A few weeks later, Robert Samuel Gregg, Primate

of All Ireland, died at the Palace, Armagh. In the years immediately succeeding Disestablishment he had been associated with bishops, judges, and leading financiers in framing a new constitution for the Church, and had shared in the disposition and distribution of millions of capital. In matters of practical administration he quickly made his mark, and in a quite different sphere his pastoral work was no less highly valued. In Ossory, to which he was appointed when but forty years of age, he proved himself, as in later years in Cork, a strong and inspiring ruler.

Without the vivacious eloquence or originality of his father, he made his influence felt throughout the Church. Members of the General Synod will recall his two years as its President, his tall form towering above his fellows, his dome-like head, his clear vision and calm insistence on points of order amid the storms of some debate. He was an admirable master of assemblies.

Since 1800 there had been five occupants of the See of Armagh—Stuart, the two Beresfords, Knox, and Gregg — all men who had done valuable service for the Church, but none of them a scholar. Amid general feelings of thankfulness, the Bishops elected Dr. Alexander, Bishop of Derry, scholar, poet, preacher, one of the most distinguished prelates in the Anglican Communion, to the Primacy; and Dr. Chadwick, Dean of Armagh, succeeded to the See of Derry.

The new Bishop of Derry was a platform speaker of

great readiness, possessed of considerable oratorical and poetical gifts, and had at many an English Congress upheld the honour of his Church. He was further known as an able contributor to the Expositors' Bible and as a preacher of mark.

On one occasion, when Dean of Armagh, Dr. Chadwick had been invited to preach at Whitehall. The Primate (Dr. Knox) said, with gentle playfulness: "Be careful, Dean; remember that it was at Whitehall Charles I lost his head."

"I feared at one time," the Dean replied to the Primate on his return, "that your Grace's words were prophetic. When the verger sought me in the vestry he startled me by announcing that when I was ready he would conduct me to the 'halter.'"

The Synod of 1896 was opened with a remarkable address by the new Primate, who was enthusiastically received. In dealing with questions of ceremonialism, Archbishop Alexander frankly observed: "Whether I personally like or dislike a rubric, I submit to it when it is imposed by authority upon higher than rubrical grounds. A local Church may be severe, narrow, bitter; but it does not unchurch her. One's mother may be unnecessarily sour; she may insist that her son shall not masquerade in a coat of many colours, under the pretence of being her beautiful boy; but she does not cease to be his mother in the sight of God and of man."

Looking back on the work done since Disestablishment, the Primate said: "Think of four millions and

a half given to the Church in the last twenty-five years, exclusive of contributions to missions and church-building. Think, not only of clergymen, but of great judicial magistrates, learned professional men, noblemen and country gentlemen, devoting hours of toil, year after year, to the wearisome details of Church business on the Representative Body and in our Councils. Think of what we see twenty-seven years after Disestablishment: still the old organization in existence, still the old succession of Bishops uninterrupted, still the old services . . . But all comes from the fulness of the Pentecostal life which no Act of Parliament gave, and which no Act of Parliament can take away."

The event of surpassing interest in this year was the visit to Ireland of Dr. Edward White Benson, Archbishop of Canterbury, who came to preach at the reopening of Kildare Cathedral, of which Very Rev. George Young Cowell was Dean.

The position of the Archbishop of Canterbury, upon whom devolves in a very real sense "the care of all the churches," gives but little opportunity for visiting dioceses outside England.

Archbishop Tait had accepted an invitation from Lord Plunket, when Bishop of Meath, in 1878, but the visit was not of an official character. Once again Archbishop Plunket induced the occupant of the greatest See in Anglican Christendom to visit Ireland, and the enthusiasm of churchmen invested his tour with a note of homage and of gratitude.

Cathedral Church of St. Brigid, Kildare.

The English Primate made his first appearance in Dublin at a great meeting held in the Metropolitan Hall in aid of the Restoration Fund of Kildare Cathedral. Archbishop Plunket, in presiding, spoke of the unprecedented character of the meeting, which included Bishops from Scotland, Australia, and Africa, as well as a representative of the American Church, and offered the Archbishop of Canterbury, "in the name of the Irish Church, a hundred thousand Irish welcomes."

The Archbishop of Canterbury, on rising to propose a resolution of thankfulness for the completion of the work of restoration at Kildare, received an ovation whose cordiality could not be surpassed; thousands of churchmen rose and applauded again and again.

Very beautifully the Archbishop spoke. His words of hopefulness and courage held the great assembly entranced, and the Archbishop of Armagh observed: "It is scarcely an exaggeration to say of the guest of the Irish Church on the present occasion that he is one of the greatest spiritual judges of the time. Napoleon said of himself, speaking of one of his greatest battles, that it was his chief performance as a warrior, because that all the time from beginning to end he had his finger on the pulse of the battle. So it is with the Archbishop of Canterbury; he knows the tendency of the times, and the strength and weakness of parties, and he is able to keep his finger on the pulse of the battle."

There followed on Sunday morning a service in

Christ Church, and in the afternoon at St. Patrick's, when the English Primate was the preacher.

On Tuesday, the 22nd of September, there was a memorable service in St. Brigid's, Kildare, on the occasion of its reopening. Kildare Cathedral is one of the most beautiful of Irish churches, and its restoration was a work of great interest. Ever since the days of St. Brigid, "the Church of the Oak" has been the site of Christian worship. After the Reformation, the church of the thirteenth century fell into ruins, and the choir was restored under the Episcopate of Bishop Moreton, when the new work was consecrated on St. Peter's Day, 1686, the day on which Thomas Wilson, afterwards the revered Bishop of Sodor and Man, was ordained to the diaconate.

In 1871, just after Disestablishment, when Mr. George Edmund Street made his report to the Dean and Chapter, only the choir was in use, but the general outlines of the ruined cathedral were clearly discernible, and Archbishop Trench was interested in the proposal to restore it. As a result of the efforts of Kildare churchmen, the ruins of the nave and of the south transept were restored and roofed in at a cost of some £7,000. Then came a final effort when, in 1890, Lord Plunket, Dr. Trench's successor, appealed for funds to complete the work, and in 1895 the restoration was well-nigh accomplished. It was a work wisely undertaken and well achieved.

The side walls of the nave of this ancient church present a feature of an absolutely unique character.

The windows are simple lancets, separated from each other by buttresses, and between them arches are formed nearly on a face with the front of these projecting buttresses. Thus the external walls are not plain, as in other churches, and the arches, which throw a shadow over the windows, produce a striking and picturesque effect nowhere else to be found. The noble round tower adds to the impressiveness of the cathedral church, which crowns the hill of Kildare with quiet dignity.

Here a great congregation assembled at the reopening. In addition to the Archbishops of Canterbury, Armagh, and Dublin, there were representatives of many Churches, and Archbishop Benson preached a noteworthy sermon on the words: "Let love of the brethren continue."

He spoke of "four distinct regions in which the true spirit of the Church, which is the love of the brotherhood, must surely be drawn out more and more yearningly—the condition of Christendom, the awakening of heathendom, the alleviation of wretchedness, the elevation of worship." In answering the question whether the spirit of the Reformation could show itself capable of leavening and inspiring the world, as former generations did, the Archbishop affirmed: "Our Church no more sought a *via media* between Rome and Geneva than St. George's Channel invented a *via media* between England and Ireland. Our Church created no new fictitious platform of authority. It was, and it relied upon itself as, the ancient Catholic Church which

advanced, if I may re-state what you know so well—though it pleases some popular writers to ignore it—which advanced steadily from the east through Gaul to our shores, which accepted it ; and in England at least was in a noble and holy way assisted and reinforced by aid and by care from Rome (it would be disgraceful to disavow it), but found itself, as the centuries went on, overwhelmed by new-coined doctrines and superstitious additions to the faith, and oppressive administrations. Never passed a quarter of a century without our strenuous remonstrance and resistance. And when the glorious awakening came with the Greek language, and literature, and art, and criticism, and philosophy, then, with the invigoration of a fresh morning and an upspringing wind, the Church shook herself free. But it was with no eye to compromise that the bright spirit of the Reformation took its course. 'Truth, truth,' was the morning star which guided its gaze to the sun. The spirit had no mind to break the thread of the Church's history. Witness in every hand the Prayer Book, and its clear-voiced preface on 'the wisdom of the Church of England,' that preface which you in your Prayer Book freely adopt and stand by."

To St. Brigid he referred as "a slave girl by nurture, a queen by nature," and added, "How fitly you glory in her ancient memory!"

The service was beautifully rendered, but it lasted three and a half hours—a duration unexampled in modern days.

The Archbishop also visited Armagh, and preached

in its cathedral. During his visit the death occurred of the wife of Archbishop Alexander's second son, and the Irish Primate had to leave for England. The parting of the two Archbishops was thus described by Archbishop Alexander in some characteristic words at his Diocesan Synod:

"May I be allowed to mention something which happened under my own roof on the morning when the Primate of England left it—something which will ever make it to me a holy and a haunted spot? The time was come to say good-bye. I had received heavy tidings, and as I walked with him to the carriage I asked for his benediction. He laid his hand upon my head, and tenderly cheered me with the Aaronic benediction, 'The Lord bless thee and keep thee.' The while he lifted up his eyes and poured out some words of prayer and pleading. As I looked upon his earnest, hushed, and radiant face, I instinctively understood a little better that wonderful effect of prayer upon the pattern of humanity: 'As He prayed the fashion of His countenance was changed.' Then, as if in the Archbishop's subtlety of gentleness he would leave behind no possible impression of superiority, he took my hand and smilingly kissed the archiepiscopal ring upon it, saying, 'I salute the ancient See of Armagh.' Was not this in one way an epitome of his whole sojourn in Ireland? His pathway over Irish soil was like the journey of a prince rather than the progress of a prelate, but it was so because he had no ambition to satisfy, no patriarchate to extend; he simply came with open heart to speak to the hearts of Irishmen."

Subsequently the Archbishop visited Londonderry, and saw its cathedral. The Dean, Very Rev. A. F. Smyly, pointed out Bramhall's chair. Bramhall had been Bishop of Derry and Archbishop of Armagh, and had been referred to by Cromwell as "that Irish Canterbury."

Extraordinary enthusiasm marked Dr. Benson's reception in Belfast, and in thanking northern churchmen for their hospitality and kindness, the Archbishop said: "When he next came to Ireland, which he hoped would be very soon, for the consecration of the cathedral in Belfast, he would look forward to spending a happy and pleasant visit."

Alas! the wish was not to be fulfilled. Two days later, to the sorrow of Anglican churchmen, the Archbishop passed in a moment to his rest in Hawarden Church, while the words at the close of the General Confession "to the glory of Thy Holy Name" were being repeated. Mr. Gladstone spoke of it as "a noble end to a noble life."

Though the Archbishop was not spared to tell English churchmen what he thought of the Church of Ireland, his visit was an inspiration and a joy.

Later in the year, churchmen heard with deep sorrow of the death of Dr. Frederick Richards Wynne, the saintly Bishop of Killaloe. During his short episcopate of less than three years, he had made a deep and lasting impression on his diocese. A graceful writer, a persuasive preacher, he came like a good angel of hope to the remotest parishes. His work, "The Joy

of the Ministry," revealed the aims of his life. As Incumbent of St. Matthias's, Dublin, and Professor of Pastoral Theology, he was universally revered. A memoir of the good bishop, containing a number of his sermons, was written by his son-in-law, the Rev. J. O. Hannay, so well known to a wide circle of readers as "George Bermingham."

In a brief preface to the 4th edition of his "Plain Proofs of the Great Facts of Christianity," Archbishop Alexander described the Bishop as "a man whose tender and saintly sweetness was not wanting in strength of intellect and cogency of style," and these words, descriptive of his style, are suggestive of the Bishop.

Dr. Wynne was succeeded in the See of Killaloe by the Dean of Cork, Dr. Mervyn Archdall, a ruler of great practical ability, who did much during his Episcopate of fifteen years to further the cause of secondary education and to consolidate the finances of his scattered dioceses. In this latter work he possessed an able coadjutor in the Archdeacon of Clonfert, Ven. H. V. Daly, now the senior Archdeacon of the Home Church, to whose foresight and perseverance is mainly due the position of stability which the diocese has attained in days when financial problems were persistently pressing.

Yet another great loss was soon to follow. Archbishop Plunket died in April, 1897, after a short illness.

For years he had been the most influential per-

sonality in the Irish Episcopate. A true patriot, he was never happier than in promoting some philanthropic project for the good of his fellow-countrymen. The Training College in Kildare Place, with its fine buildings, is a standing memorial to his labours and to his power of gathering round him men who rejoiced in his leadership. From the earliest days of his work in Dublin, the Archbishop was ably assisted in educational problems by Dr. Kingsmill Moore, so long the Principal of the Training College.

Of the cause of Christian reunion he was a lifelong advocate. Men of all schools recognized the transparent sincerity of his motives. A leading Presbyterian affirmed: "No frictions, irritations, or misunderstandings were ever suffered to mar the sweetness of his spirit. Peace was the watchword of his life, as it was the sentinel of his soul." Archbishop Alexander spoke of him as "a true patriot, a true philanthropist, a true leader. He, with that unresting activity for the work of Christ, he who at times had on his face that far-away look, which some of us must have noticed, as of one whose heart was elsewhere, he takes his own place in the long succession of that storied line of Archbishops of Dublin. We think of him with King, Magee, Whately, Trench."

A public statue of Archbishop Plunket adorns the precincts of the Training College.

The year 1897 was unique in the number of changes in the Episcopate. Early in the year Dr. Archdall had been consecrated for Killaloe; the Bishop of

Church of Ireland Training College, Kildare Place, Dublin.

Meath, Dr. Peacocke, succeeded Lord Plunket in Dublin; Canon Keene was appointed to Meath; while the honoured Bishops of Kilmore, Dr. Shone, and of Ossory, Dr. Pakenham Walsh, resigned their Sees, and were respectively succeeded by Canon A. G. Elliott and Canon J. B. Crozier.

The new Archbishop of Dublin had ruled over the Diocese of Meath for three years with dignity and discretion. He had been a frequent and welcome preacher before the University of Dublin, and was a Bishop universally trusted.

A man of commanding presence, he possessed in a unique degree the gift of condensing in a very few words an expression of opinion which in its combined strength and obvious sincerity evoked respect.

Canon Keene was a man of very varied learning; Canon Elliott and Canon Crozier were yet to make their mark upon the history of the Church.

An interesting question was raised during the year as to the right of the Diocese of Armagh to elect to the See vacated by the appointment of its Bishop to the Primacy. Three times within ten years—in 1886, 1893, and 1896—the Diocesan Synod of Armagh had exercised its right of election on the occasion of a vacancy in the Primacy. On each occasion it had given to the Bench, in the persons of Dr. Reeves, Dr. Meade, and Dr. Chadwick, three Bishops of outstanding ability. Thus three members of an Episcopate which embraced thirteen dioceses were directly the nominees of a single Diocesan Synod, and it was feared

that inasmuch as the Primate would, at the time of his election, be among the senior Bishops, an excessive number of nominations to the Episcopate might fall to the See of Armagh.

The question was settled after lengthy discussion by adding to the Statutes a provision that, if on the occurrence of a vacancy in the Primacy two Bishops elected by the Diocesan Synod of Armagh, or appointed by the Bishops from names sent forward by the Synod, should be members of the House of Bishops, then the Diocesan Synod of the diocese vacated by the appointment of its Bishop to the Primacy should elect to the vacant See. It was probably the happiest solution of a question which provoked much controversy.

In such debates, Right Hon. R. R. Warren, Judge of the Probate Court, had always taken a leading part, and his death in September, 1897, deprived the Church of the services of a distinguished lawyer, who, from the earliest days after the great Act of spoliation had been passed, rallied to her side and gave freely of his time and means to support her in days of difficulty.

During the same year the death of Mr. Francis Alexander FitzGerald, formerly Baron of the Exchequer in Ireland, removed a distinguished name from the roll of Irish churchmen. Baron FitzGerald, born in 1807, was for many years one of the greatest ornaments of the Irish judiciary, from which he retired in 1882. Equally gifted and high-minded, he was as a judge universally revered. An elder brother of Dr. William FitzGerald, formerly Bishop of Killaloe, he had

generously continued to help that remote diocese at a time when his judicial duties involved his residence in Dublin.

The death of Dean Byrne was another severe loss. Before Disestablishment, while beneficed in the Diocese of Derry, he had been appointed to the titular deanery of Clonfert. The share which he took in the work of revision has already been noted. When he died, Dr. Gwynn—a former Dean of Derry, who knew him well—paid a striking tribute to his great gifts of scholarship, and told his hearers in the Chapel of Trinity College how the Dean had spent forty years of unwearied labour "in the laborious task of mastering and analysing as his materials the contents of some hundreds of vocabularies and grammars, representing nearly every language that had been reduced to writing." Dr. Gwynn did not attempt any estimate of the work; but the massive learning, the colossal industry, could not be gainsaid.

The opinion of the Regius Professor of Divinity as to the Dean's gifts as a public speaker was interesting. Once or twice he powerfully impressed the Synod in revision days by his strong eloquence and power of thought; but afterwards his speeches were too good for a popular assembly, and, Dr. Gwynn added, Edmund Burke had sometimes failed from a like reason.

What losses Trinity College and the Church experienced in 1897 in the deaths of Dr. Hewitt Poole, the awakener and sustainer of missionary interest; Dr. Samuel Haughton, brilliant and versatile,

great alike in experimental science, mathematics, and zoology; Dr. Stubbs, an historian, erudite, industrious. And these losses were followed in 1898 by that of Dr. G. T. Stokes, Professor of Ecclesiastical History, a delightful lecturer, who made the dead bones of history revive, and popularized as none else had done the story of Ireland and her Church; and by that of Dr. J. T. Ball, ex-Lord Chancellor, a strong personality, a determined Assessor at the General Synod, learned, humorous, eloquent, who, if he once gave a doubtful decision, adhered to it—a course not without advantage on some stormy occasions. To him the Church is indebted for an invaluable history of "The Reformed Church of Ireland."

Dr. Joseph Carson, brother of a former Bishop of Kilmore, was also well known as the sworn foe of superficial smatterers at catechetical examinations, "a man who loved his Bible best because he knew it best."

Mr. Joseph Robinson was once a familiar figure within the walls of Trinity College. In 1837 he had been appointed conductor of the University Choral Society, and had more than once declined the honour of a musical degree. When eight years of age, he became a member of the choir of St. Patrick's, and during his long life he never lost interest in the music of the two cathedrals. Mendelssohn's "Elijah" was first produced in Ireland under his inspiring guidance; and his wife was the author of a sacred cantata, "God is Love," at one time widely sung in Irish churches.

In quite a different sphere, Rev. R. R. Kane, LL.D.,

made his mark. He was the idol of the Belfast multitude, and the eloquent and doughty champion of the rights of the North in the struggle against Home Rule. Of him Bishop Welland truly said : " The secret of Dr. Kane's life was that to whatsoever he addressed himself, he poured into it the full strength of his life and heart, because all that he championed he believed to be right."

During the same year the Bishops had declined, with regret, to consecrate a Bishop for the Lusitanian Church. In the autumn of the previous year, the clergy and lay synodsmen of that reformed Church had forwarded a petition to the Irish Episcopate, praying for the consecration of Rev. Canon Godfrey Pope, D.D., President of the Synod, as the first Bishop of their Church. There was an obvious objection to consecrating an Anglican churchman, able and eloquent as Canon Pope was, for such a post. The difficulties with regard to the Portuguese Prayer Book, already referred to, had not been removed, and the Bishops were unwilling to act. It is only right to add that since that time the doctrinal standards of the Lusitanian Church have been so revised as to bring them into full harmony with the general teaching of Anglican formularies.

In 1899 the death of Dr. Charles Graves, Bishop of Limerick, removed from the counsels of the Church a Bishop of great learning, culture, and personal charm. Dr. Graves was probably the last survival of the academic type of Bishop in Ireland. He had been

elected to a Fellowship in Trinity College in 1836, and before his appointment by the Government to the See of Limerick in 1866 had been Dean of the Chapel Royal and of Clonfert. In Dublin he had been known as a mathematician and a leader in the study of Irish archæology, and had been President of the Royal Irish Academy.

The charm of his conversation had won countless friends, and minds as varied as Wordsworth, Mendelssohn, Huxley, Froude, Matthew Arnold, Kingsley, and Tyndall found in his stores of knowledge many delightful points of contact. Of him Bishop Reeves had written: "There may be some precious stones in the Irish Episcopate, but my brother of Limerick is the brilliant." To the stirring requirements of the modern Episcopate, as defined by Bishop Wilberforce, he had little tendency to lend himself. But the academic Bishop has his place, and Dr. Graves' social and intellectual gifts gained the reverence and affection of all who knew him. Dr. Graves was succeeded in the See of Limerick by Very Rev. Thomas Bunbury, D.D., who had been for twenty-seven years Dean of its Cathedral Church.

Another learned ecclesiastic, Dr. John Quarry, Archdeacon of Cork, died in his ninetieth year. His venerable figure was familiar to all members of the General Synod. The Nestor of that assembly, he was always listened to with reverence, and "his voice was reserved," in the words of Primate Alexander, "to tell a generation of fierce extremes what the calm and

learned theology of our fathers was." He had been Donnellan Lecturer in Dublin University, and select preacher before the University of Cambridge. In Cork his great erudition, his mingled simplicity and wisdom, gained him a unique place.

During the same year an inspiring teacher, of very notable popular gifts, Dr. J. Paterson Smyth, now Archdeacon of St. Andrew's, in the Diocese of Montreal, was rousing the slumbering conscience of churchmen and citizens to the supreme claims of social service, and by his energy created new channels for enthusiasm and devotion to work among the poor.

A much less desirable form of excitement was observable among the masses in Belfast. A young clergyman, placed for the first time in charge of a district church in that city, introduced certain ritual accessories, of which at least ninety per cent. of his people disapproved. The Bishop of Down (Dr. Welland) intervened in vain; canons were broken, and episcopal authority flouted. Fierce rioting followed, and eventually, in the interests of peace, the Diocesan Council ordered that the church should be closed. The controversy is scarcely worthy of being remembered, but at the time it loomed largely in the public mind, and had at least the merit of drawing attention to the law concerning brawling in church.

The Statute Law enacts that whosoever brawls in a church may at once be arrested by a churchwarden or constable. Mr. Gerald Balfour, conveniently for himself, threw the onus of such arrests on the church-

wardens, and refused to allow the police to be employed for such a purpose, though it was obvious that the churchwardens' lives would have been of short duration had they attempted to make any arrests, for the parishioners formed a solid phalanx, ready to "brawl" in the attempt to prevent what they so cordially disliked.

To avoid bloodshed, the Diocesan Council had reluctantly made its decision, in absolute disapproval of the attitude of the Government, which had repudiated the Apostolic injunction to rule "with diligence." Mr. Balfour estimated the personal adherents of the young incumbent as some fifteen in number, and on his departure the disturbance soon subsided.

This year witnessed the destruction of one noble church and the erection of another. In May, 1899, the Church of St. John, Ballinasloe, standing on a splendid eminence, was discovered to be on fire just after midnight. Nothing could quench the flames. In a brief time the roof began to collapse, and, as it did so, up all along the heights of the belfry turret raced the fiery columns of flame, and the famous clock rang the death-knell of the building at 1.15, while the inhabitants of Ballinasloe gazed in dismay. For another quarter of an hour the clock registered, but did not sound again, and in a few hours the noble church, with its exquisite statuary and stained glass, was no more. The insurance only covered £3,200, but the Rector, Very Rev. P. G. Tibbs, set vigorously to work to build another church worthy of the commanding site.

Just three months later the Archbishop of Dublin dedicated a magnificent new church erected in Arklow by the munificence of the Earl of Carysfort. This church, designed by Sir Arthur Blomfield, is in the Early English style. Erected on a hill close to the town, with its beautiful tower and spire rising to a height of 150 feet, it stands as a landmark for miles around, and its chimes ring out sweetly over the Wicklow hills.

Probably the most inspiring and hopeful ceremonial of the year was the laying of the foundation stone of St. Anne's Cathedral, Belfast, by the Countess of Shaftesbury, on September the 6th, 1899. The Bishop (Dr. Welland), in referring to various people who had helped forward the cathedral project, laid stress on the fact that Sir James Henderson, himself a Presbyterian, had sent a cheque for £1,000 to the building fund, and spoke of the "courage, determination, and gentle perseverance of Canon O'Hara."

In replying to a resolution of thanks for the part which the Countess of Shaftesbury had taken in laying the foundation stone, Lord Shaftesbury made a touching reference to his mother's bequest of £7,000 towards building this cathedral, and expressed his keen interest in the work.

The year was also marked by the holding of a Church Conference in Dublin. In 1892 a beginning of such conferences had been made in Armagh; in 1893 a conference on a larger scale was held in Belfast; and in 1894 a Cork Conference followed with like success.

Then came, in 1895, the promise of a Derry Conference, so sadly unfulfilled, and it was not till 1899 that another notable Conference followed in Dublin, when Primate Alexander preached at the opening service in Christ Church Cathedral, and the Dean of Canterbury (Dr. Farrar) at the closing service in St. Patrick's.

During this year the resignation was announced of the Right Reverend Maurice FitzGerald Day, Bishop of Cashel and Waterford. A member of the good old Evangelical school, he had during his long and honoured ministry exercised a deep spiritual influence. Whether men agreed with him or not, all men reverenced him as a saintly ruler, who evoked and exalted Christian sympathies. Bishop Day had been the first Bishop elected under the new system after Disestablishment.

His successor in the See of Cashel, Very Rev. H. S. O'Hara, Dean of Belfast, was the first clergyman appointed by the Bishops in the exercise of their sole patronage, unlimited by any conditions imposed by the diocese. The Diocesan Synods of Cashel and Waterford had failed to elect, and the election had by lapse been referred to the Bench. The new Bishop of Cashel was succeeded in the Deanery of Belfast by Very Rev. C. F. D'Arcy, B.D., who had been Donnellan Lecturer before the University of Dublin in 1897–1898.

In January, 1900, a presentation of a thousand guineas with an address was made to Rev. Charles Wm. Benson, LL.D., so long the well-known Headmaster of Rathmines School. During more than forty

years he had exercised an inspiring influence over successive generations of boys, had educated many of the sons of the clergy, without expense to them, or at a small cost, and had sent forth many of the foremost clergy of the Church of Ireland. If the venerable and kindly doctor could not boast, like Dr. Busby, of Eton, that he had flogged half the Episcopate, he could at least point to the fact that many Bishops owed their earliest education to him.

At the opening of the year, Canon Maurice Neligan, D.D., resigned the incumbency of Christ Church, Leeson Park, Dublin—a position which he had held for nearly thirty-eight years. He left behind him a noble church, which he had been mainly instrumental in erecting, and a splendid series of buildings adjoining it in connexion with the National Asylum for the Female Blind.

Dr. Neligan's successor, Rev. Charles B. Dowse, was, in later years, to be Bishop of Killaloe and then of Cork.

The death of Rev. Robert King, B.A., Headmaster of the Diocesan School, Ballymena, deprived the Church of an historian of great learning, whose "Primer of the Church of Ireland"—so called with a modesty characteristic of its author—is a book of abiding value to all students of Irish history.

In the same line of scholarship, Rev. Thomas Olden, D.D., a clergyman of the Diocese of Cork, may be justly remembered. His "History of the Church of Ireland" showed him to be an author of much erudition and industry.

Canon J. A. Carr, LL.D., had long done valuable service for the Church as editor of "The Irish Ecclesiastical Gazette," and had shown marked literary skill in his biography of Archbishop Ussher.

An attack by a well-known Presbyterian clergyman, primarily on Dr. Jackson Lawlor, and incidentally on the teaching staff of the Divinity School, was remarkable for the strong protest which it drew from Dr. John Dowden, the learned Bishop of Edinburgh, who affirmed: "The truth is, the University of Dublin possesses in Dr. Lawlor a scholar of whom any sacred seat of learning might well be proud; a man thoroughly loyal to the principles of the Reformed Church, and competent to defend those principles, not with the blatant nonsense of Protestant fanatics, but with the weapons of solid learning and cogent argument."

The last year of the century was marked by a General Synod of solid and valuable work. A lengthy debate showed how averse churchmen were to any tampering with the rights of "small schools," such schools, however low the average of attendance, being in many cases a necessary safeguard and security for the Church. But more interesting and impressive was the Report of the Representative Church Body, presented by Dr. Anthony Traill. In it occurred the remarkable and gratifying statement that considerably more than five and a quarter million pounds had been voluntarily contributed by members of the Church of Ireland since Disestablishment. Dr. Traill gave an interesting series of statistics showing the many

ANTHONY TRAILL, M.D., LL.D. ; *b.* 1838 ; Provost of Trinity College, 1904–1914.

profits and small losses of commutation incurred by different dioceses since Disestablishment.

Dr. Salmon was not able to be present, but subsequently published a most illuminating review of the more notable points touched on in the Report of the Representative Church Body. He reiterated once more the vital importance of keeping up the assessments, and then dealt with the profits of commutation.

Towards the close of a century men are apt to review what has been done, and to ask whether it has been for the best. Changing circumstances demand a changing policy, and men had spoken of a possible amalgamation of dioceses and a pooling of funds hitherto distinct. Such proposals Dr. Salmon pronounced to be "a plan for locking the stable door after the horse is stolen. All the reasons that originally suggested separation remain in full force. I mean those founded on the additional care that would be taken of local interests. It is only in the interests of commutation that amalgamation would be desirable, and commutation is now almost done with. On what terms is it suggested that there should be amalgamation? Some dioceses have made a large profit by commutation, some have made a small profit, some may possibly suffer a loss. All took like risks, and is it reasonable after the results have been attained to ask the winners to give up their gains for the benefit of the losers?"

And Dr. Salmon added one of those illustrations of homely commonsense with which he so often lightened

a difficulty: "Suppose a man to have fairly divided his estate between two sons, at the end of thirty years it might be found that the portion given to the elder, which at the time looked the better, had, owing to non-payment of rents, greatly declined in value, while that given to the younger had so much improved. Of course the unfortunate one would have strong claims on the sympathy of his more successful brother; but could he reasonably demand that he should now make a new division of the property with him?"

The close of the century saw the position of churchmen in Ireland seriously affected by the provisions of the Local Government Act. Churchmen, under the popular elections thus authorized, were immediately ousted in three-fourths of Ireland from the share which they previously possessed in the management of local affairs, and the result was bound to react unfavourably on the Church. But such an Act did not affect the happy relationships existing between churchmen and Roman Catholics. All over the South and West of Ireland, through all the troubled years which followed Disestablishment, there were countless tokens of the courtesy and goodwill of the dominant majority. In normal times, as distinct from those of social and political upheaval, such pleasant amenities have formed one of the brightest aspects of Irish life.

As the year 1900 drew to its close, Ireland was in a state of comparative quiet, though sadly overshadowed by the losses of those anxious fifteen months since the war in South Africa had begun. Lord Salisbury had

spoken of "twenty years of resolute government." Hopeful people prophesied that Ireland would thus become a permanently peaceful and prosperous country. But there was no possibility that any such consistent and continuous rule should mark so long a period. Party politics proved how English parties were demoralized in ever striving to secure the Irish vote. A Government which ruled effectively was invariably supplanted by one which did quite the reverse. The vagaries of party government made sorry play of Ireland.

From an ecclesiastical standpoint, one fact was evident. Disestablishment had not been the prelude to peace. Five years before the great Act of spoliation became law, Rev. A. W. Edwards, Chaplain to the then Bishop of Derry (Dr. Higgins), had prophesied in 1866 that Disestablishment "so far from contenting those restless and infatuated people who dream of independence, an Irish republic, and (though last, not least) the resumption of the forfeited estates, . . . would only, as all previous concessions have invariably done, stimulate them to greater and more determined assaults on the other institutions of the country."

These prophetic words are worthy of record. Later years only emphasized their meaning in a way which was scarcely suspected by churchmen who saw the close of the century. Then Irish churchmen could face the future with confidence. The greatest Primate and the greatest Provost of the nineteenth century were still spared to them. The laity were giving ever

fresh tokens of their loyalty and liberality as the years rolled on. The Church Missionary Society, the glory of Evangelical Christendom, was nobly supported; the bicentenary of the S.P.G. had evoked great interest. The sons and daughters of the Church could thank God and take courage.

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PART III.—1901-1920.

CHAPTER XI.

THE EARLIEST ACHIEVEMENTS OF A NEW CENTURY.

"Yet I argue not
Against Heaven's hand or will, nor bate a jot
Of heart or hope, but still bear up and steer
Right onward."

As the new century dawned, the Empire was in mourning. The long reign of Queen Victoria had ended. The "fierce light which beats upon a throne" had shown in her life as a Christian woman only that which was "pure and lovely and of good report." In days of grave national anxiety, when Irish churchmen shared nobly in the struggles of the Empire, all men felt that for those who bore her colours on sea or land the Queen had the solicitude of a tender and dauntless soul. During the debates on the Irish Church Bill she had been deeply interested in the efforts of Archbishop Tait to mitigate the severity of the blow which then fell upon the Church of Ireland. It had been reserved for a woman to rescue the ideals of monarchy from falling into contempt, and to focus round her the love and loyalty of millions; and Irish churchmen joined spontaneously in the Empire's tribute to her memory.

Early in the year churchmen spoke of the formation of a Twentieth Century Fund. There were many who had passed through the throes of Disestablishment, and would have said with Wesley: "Let the Establishment

stand or fall as God wills, but let us build the City of God." But the attempt to inaugurate such a fund was, in the first instance, unsuccessful. Amid the sorrows and disasters of the South African campaign, and the demand for self-sacrifice nearer home, the proposed fund saw no beginning.

And yet when the General Synod assembled, and the Report of the Representative Church Body was presented by Dr. Anthony Traill, it seemed inevitable that some such fund should be inaugurated. The facts revealed in the Report constituted a distinct warning. The decay of the landed interest, and of the class which for years stood manfully by the Church, had affected its finances adversely. Over three millions sterling of the Church's investments were in the shape of first mortgages on Irish land, for which at first there was a security in the substantial margin of fifty per cent. of the rental. The margin had been completely swept away in some cases, and in others seriously diminished. The arrears of interest then amounted to £126,000. Dr. Traill was of opinion that this shrinkage of income must soon be faced, and so urgent was the need for prompt action that he felt obliged to suggest, though only as a last resource, the withdrawal of the £10,000 granted annually to the clergy towards the rent or repair of their glebes. A lengthy discussion ensued on the Report, dealing mainly with the probability of the interest payable on investments being reduced in the near future. There were obviously formidable dangers in the region of finance which had soon to be faced.

On the evening preceding the meeting of the General Synod, the Archbishop of Dublin had unveiled in St. Patrick's Cathedral a splendid brass in memory of Charles Inglis, Bishop of Nova Scotia, and the first Bishop of a British Colony. Born, like St. Columba, in the County Donegal, in the Diocese of Raphoe, Charles Inglis had been ordained in 1759 as a missionary of the S.P.G. In 1777 he became Rector of Trinity Church, New York. Forced to leave New York owing to his loyalty to the British Crown, he settled in Nova Scotia, and in time became the first Colonial Bishop of the Anglican Communion; and the brass recalls how "the Bishop and clergy of Nova Scotia, the Bishop of Delaware and Churchmen of Dover Parish, and the Corporation of Trinity Church, New York, join with their fellow-Churchmen of the United Kingdom in this memorial of one of the greatest among the many Irishmen who had served God under the venerable Society, in whose bi-centenary year, 1900–1901, it is here placed in thankfulness and hope."

The memorial, in the south aisle of the cathedral, is placed in close proximity to the bust of Dean Swift. The generosity of Irish churchmen in forwarding the project had been mainly the result of an interesting pamphlet by the Rev. H. Vere White, Secretary of the S.P.G. in Ireland.

Most appropriately, the Donnellan lectures for the same year, by the Ven. G. R. Wynne, Rector of Killarney, dealt with the subject of "The Church in Greater Britain." In 1861 a former Donnellan

Lecturer, Rev. W. Pakenham Walsh, afterwards Bishop of Ossory, had preached on "Christian Missions," but after a lapse of forty years there was ample room in 1901 for a fresh survey of missionary effort.

Early in this year Trinity College had lost a gifted son in the death of George Francis FitzGerald, son of a former Bishop of Killaloe, who had won a foremost place in the very front rank of scientists, and had been a valued authority on Irish educational questions.

Mr. Henry A. Hamilton had been one of the original Honorary Secretaries of the General Synod, and held office from 1871 to 1893, outliving his three colleagues, one of whom was the former Primate, Dr. R. S. Gregg. Mr. Hamilton had been Diocesan Nominator for Dublin Diocese from 1880 to 1891. Declining health had necessitated his retirement from public work for some years, but his interest in the welfare of the Church never failed.

Just as the year was drawing to its close, Dr. Henry Jellett, an illustrious Dean of St. Patrick's, died at the Deanery. Dr. Jellett, who had been ordained in 1844, became in 1853 Rector of Aghinagh, a small parish in the Co. Cork, where he laboured for thirty-six years, till appointed to the Deanery of St. Patrick's in 1889. In 1882 he had been offered the living of Midleton, and had in 1884 been appointed to the Archdeaconry of Cloyne.

Though sixty-eight years of age at the time of his appointment, Dr. Jellett's tenure of the Deanery was in every sense remarkable, and he was one of the

HERCULES HENRY DICKINSON, D.D.; *b.* 1827; Dean of the Chapel Royal, 1868–1905.

outstanding figures of the Church of Ireland. The strength of his personality, the devotion of his character, and the magnificent delivery of sermons which appealed alike to heart and head, gave him a conspicuous influence. In Revision days no debater had been listened to with greater interest or more respect for his strong sincerity. A close friend of his has told how in those anxious times he never entered the Synod Hall without a special prayer that he might never speak when he ought to be silent, and that he might never be silent when he ought to speak.

The Chapter of St. Patrick's were able to find a scholarly successor to Dr. Jellett in the person of Rev. John H. Bernard, D.D., F.T.C.D., Treasurer of the Cathedral and Archbishop King's Lecturer in Divinity.

In 1902 Dr. Hercules H. Dickinson, Dean of the Chapel Royal and Vicar of St. Ann's, Dublin, resigned the incumbency of that important parish, which he had held since 1855. Earl Cadogan, then Lord Lieutenant, and the Archbishops of Armagh and Dublin, were present at a remarkable gathering when his ministerial jubilee was celebrated. Lord Cadogan, high-minded and attractive among Irish Viceroys, referred with much kindly humour and real affection to the Dean's abstaining principles, his extraordinary capacity for doing without the natural amount of sleep, the warmth and protection of an overcoat, and the tonic properties of port wine.

The Primate expressed his regret that the Dean had

not been a member of the Irish Episcopate, and spoke of the kindly wit which had so often brought a contentious debate to a happy conclusion. It was a just tribute.

In the ecclesiastical and social life of Dublin the Dean had for years occupied a unique place, and had, almost singlehanded, undeterred by popular clamour or abuse, fought the battle of temperance on the platform and in the police court with wonderful enthusiasm and perseverance. On one such occasion, when prosecuting a publican for supplying drink during the prohibited hours, the Dean was cross-examined by a would-be humorous counsel, who inquired: "Now, Mr. Dean, on your oath did you take anything yourself?" and the reply, followed by much laughter, was, "I did." Pursuing his advantage, the defendant's counsel observed: "Now, Mr. Dean, will you be kind enough to tell the court exactly what you did take?" And, amid tense silence, the answer came: "I took notes," to the immediate discomfiture of the inquisitive advocate.

When, later in the year, the Dean retired, Dublin lost a citizen of unwearying activity and brilliant gifts.

The new Vicar of St. Ann's was Dr. Paterson Smyth, quickly recognized as the greatest popular preacher in the metropolis.

The year also marked the death of Dr. W. Pakenham Walsh, who had retired from the Bishopric of Ossory in 1897. A Bishop of abounding energy and inspiring

personality, he had been one of the foremost prelates of his day, and was a keen advocate of Church missions. Through all he wrote there ran a vein of spiritual imagination and of fervid sympathy. One of his sons, Rev. W. Pakenham Walsh, has been an honoured missionary of the C.M.S.; and a younger son, Rev. Herbert Pakenham Walsh, served under S.P.G., and is now Bishop in Assam.

The October of 1902 witnessed a successful Church Conference in Limerick under the presidency of the Bishop (Dr. Bunbury). The Bishop of Glasgow (Dr. Harrison), Bishop Thornton, formerly of Ballarat, and Dr. Leigh, the Dean of Hereford, were prominent among visitors.

In November there followed the announcement of the resignation of Dr. C. M. Stack, Bishop of Clogher, who had been the first Bishop of the diocese since its revival as a separate See in 1886. Dr. Stack was a kindly and active Bishop. Archbishop Benson's diary of his last days in Ireland recalls meeting "the Bishop of Clogher, a really marvellous man—*æt.* 72; most upright, clear-eyed, quick, light-stepping man, equal to any fatigue; was brought up on Loch Erne; knows every gentleman, farmer, and labourer in the diocese, and every haunt of pike and trout in the whole lough —every rock and island. Breeds and keeps the best horses, and is a great gardener, and withal a faithful pastor."

Dr. Stack was succeeded by Very Rev. C. F. D'Arcy, Dean of Belfast. What Archbishop Alexander thought

of the appointment may be recorded. Writing to the Bishop Elect, the Primate observes :—

> "Believe me, my dear Lord and Brother, that for some time I have looked upon the accession of yourself and Dean Bernard to the Episcopacy as a thing to be generally desired; that I feel what an additional reserve of strength we have in you; and that I hail you not only with pleasure, but with the pride which one feels in having a splendid coadjutor."

Before his appointment to Clogher, Dean D'Arcy made an announcement which gave great pleasure to northern churchmen :—

> "Through the goodwill of the Dean of Westminster and the prompt and kindly intervention of the Dean of St. Patrick's, the beautiful pulpit which has been in the nave of Westminster Abbey for forty years has been presented to the new Cathedral of St. Anne, Belfast."

The gift had more than the value of costly workmanship. It had been erected in the Abbey when Archbishop Trench was Dean, and from it the greatest preachers of the day, including the Irish Primate, had often preached. Irish churchmen were grateful to the Dean and Chapter, and their gift was a real encouragement.

The new Dean of Belfast, Very Rev. J. J. Robinson, who had succeeded Dr. D'Arcy, was constantly appealing for fresh support. But the merchant princes of

Belfast, some of whom belonged to the Church, scarcely realized the need of a cathedral, and £8,000 was still required before the nave could be rendered fit for public worship. But there was hope. The 1901 Census had revealed the fact that while the Church population in Ireland was declining elsewhere, it had increased in Belfast by 22,000 in a single decade. The clergy, in a spirit of real self-sacrifice, had consented to the allocation of £600 a year from the profits of commutation for the advancement of Church work. Additional churches had been built, and the cathedral, it was calculated, would afford accommodation for two thousand people.

At the same time the Bishops were appealing for what was in the first instance called "The Church of Ireland Emergency Fund," and then, owing to a suggestion by the Bishop of Down (Dr. Welland), came to be more generally known as "The Auxiliary Fund." In time that fund was to prove that the generous devotion of the clergy and laity had not diminished since Disestablishment.

The Irish Church had recently lost two laymen of rare gifts and great munificence—Mr. Thomas Cooke Trench, of the Diocese of Kildare, and Mr. Maxwell C. Close, of the Diocese of Armagh. They were two men for whom any Church might well be thankful. Mr. Cooke Trench had been keenly interested in the restoration of Kildare Cathedral, and had given generously towards the work, but his name will ever be associated with the beautiful Church of St. Michael and All

Angels, Clane, which he erected for the people of the parish. It was consecrated by Archbishop Trench on Michaelmas Day, 1883, and year after year Mr. Trench brought beautiful and costly gifts from abroad that he might add to its loveliness. Missions, of which he was an ardent supporter, schools, hospitals, and philanthropic work generally suffered nought by what he spent upon the church of Clane. In a description of the church, written by Mr. Trench for private circulation, he uses words which tell his aims and hopes for all who worshipped :—

"If during the present generation this fair spot prove a bond of brotherly kindness and union, if the beauties of art and still more glorious beauties of nature cause the soul to flow out in more fervent adoration towards Him Who gave both ; if others are stirred to improve the outward fabric of their churches ; if when all who have had to do with it sleep quietly beneath its shade, the parishioners of Clane have still a loving pride in their Mother Church : then, and not otherwise, will the objects with which it was undertaken, and has been carried through, be wholly fulfilled. But if, in God's Providence, disturbance or persecution should arise, and even in our own day men should break down the carved work thereof with axes and hammers, the thought will still be sweet, that while we had the power we contributed even a little to the rearing up again of the old historic and apostolic church of St. Patrick ; and in faith we will lay us down to rest 'till the day break, and the shadows flee away.'"

Mr. Maxwell Close, of Dunbanagher Castle, Newry, was another like-minded churchman, devout and munificent. For some time he represented Armagh in the House of Commons, and as a landlord was universally beloved. A speaker of grace and culture, many listened with reverence to his words. Adverse land legislation was never permitted to lessen his generosity to the Church. The Diocesan Synod of Armagh expressed its sense of his services as "a warm supporter of the Church of Ireland in the great political struggle of 1867–1869, a wise and moderate counsellor in the prolonged process of revision which gave us our Prayer Book in its present form, a munificent benefactor to his parish, a speaker of unusual grace, and a model of the sweet beauty of a Christian churchman's life."

When in the autumn of the same year the death of "a great Irishman" was announced, the world of letters felt how true was this reference to William Edward Hartpole Lecky, M.P. for Dublin University, a supremely gifted historian, a high-minded Christian man, whose life with its gifts of genius had shed lustre on the University which was proud to number him among her sons.

Towards the close of 1903 and during the opening months of 1904 Irish churchmen were anxiously exercised in their minds by the publication of what was entitled the "Handbook of the Catholic Association." The ostensible purposes of the Catholic Association were to forward the temporal interests of Roman

Catholics in Ireland, and to foster a spirit of mutual help and fraternity; and to such purposes no objection could reasonably be offered. But the general tenor of the "Handbook" was calculated to divide Irishmen into two hostile camps. In the first instance, the inhabitants of Ireland were sharply divided into "Catholic" and "non-Catholic," and the distinction between "the Gael" and "the Pale" was further emphasized. The members who sought enrolment were significantly informed that the proposed Association would provide for its executive work being carried on "with that privacy which should best give confidence to those who had information to confide." Suspicion was naturally engendered, and a vigorous and courageous campaign against the new Association was directed mainly by Captain Wade Thompson, Hon. Secretary of the Dublin Diocesan Synod. Ultimately the Roman Catholic Archbishop of Dublin, Dr. Walsh, denounced the Association and its promoters with vehemence, and public confidence was in a measure restored.

On the 22nd of January, 1904, Dr. George Salmon, Provost of Trinity College, breathed his last. He was unquestionably the greatest figure in the Church of Ireland, possibly the greatest Irishman of the nineteenth century.

Born in Dublin in 1819, he was a citizen of Cork, which had given the Jelletts, Judge Longfield, the Dowdens, and the members of the Roberts family to Trinity College and the Church. In 1841 he was

elected a Fellow when only twenty-two years of age, and seven years later he wrote a work on "Conic Sections," which was destined to gain him a world-wide fame as a mathematician. Other mathematical works went through many editions, and were translated into many languages. Leading scientific societies in Paris, Göttingen, and Berlin were proud to number him among their members; universities joined to do him honour. He received the Copley medal of the Royal Society and the Cunningham medal of the Royal Irish Academy.

In 1859 he became a Doctor of Divinity, and in 1861 published his first volume of sermons, five years before his appointment as Regius Professor of Divinity. In Smith and Wace's "Dictionary of Christian Biography," the theological world learnt something of the extent and massiveness of his learning. His greatest theological work was "The Introduction to the New Testament," which first appeared in 1885, and reached its seventh edition in 1894. The "Infallibility of the Church," which was likewise a reproduction of lectures delivered in the Divinity School of Trinity College, was another work of great value, illuminated by touches of humorous wisdom and insight. The Bishop of Chester (Dr. Jayne) declared it to be as interesting as a Waverley novel. As a monument of the power of destructive criticism, it has never been surpassed.

It is truly wonderful to find that while such works were being produced, Dr. Salmon was able to devote such time and strength to the great work of reconstruction in the Church of Ireland.

The Report of the Representative Church Body for 1904 departed from an honoured precedent:—

> "It has not been customary in these Reports to record the work of individuals. But the services rendered to the Church by the late Provost of Trinity College, Dublin, were so many and large as to justify, and even to demand, the grateful mention of him who gave without measure, during four and thirty years, the priceless help of his learning and sagacity. Dr. Salmon, in the Convention of 1870, took part in the preparations for the coming Disestablishment. The Representative Body was no sooner formed than it co-opted him as one of those experts by whom its financial policy was moulded from the beginning. Of these, none was more diligent, none more universally revered and loved, and no labours were more fruitful than his. He has long been their last survivor. His advice and guidance as the Chairman of the Finance Committee will be very sadly missed. For so many years of an influence so benign, we render our gratitude and praise to the Giver of all good gifts."

The Primate (Dr. Alexander) referred to him as "a man who combined in one gigantic intellect the best characteristics of Pascal and Isaac Barrow." The Archbishop of Dublin (Dr. Peacocke), in an address before the General Synod, observed: "When we take account of his great intellectual powers, his varied

gifts, his devotion to the Church, and his unstinted labours on her behalf, we may even place him in front of the foremost rank." The Dean of St. Patrick's (Dr. Bernard), in the course of a noble tribute to his memory, affirmed: "Learning, industry, genius—it was not these things which made men love Dr. Salmon, although he had them all, and they are all gifts of God. One of the most learned prelates of the last century, the late Bishop of Oxford (Dr. William Stubbs), described other sides of his character in a few words, which I shall use instead of my own. 'The Provost,' he said, 'is an extraordinary man. The first day I met him I was most struck by his gracious courtesy, the second day by his learning, the third day by his humour, and every day by his humility.'" In the wide scope of his genius, Dr. Salmon was among Irish churchmen unimitated, inimitable.

Dr. Salmon was succeeded in the Provostship by Dr. Anthony Traill, one of the foremost and most devoted of Irish laymen.

June 1st, 1904, was for churchmen a remarkable day in the City of Dublin, and June 2nd a yet more remarkable day in Belfast. The Bishops had appealed strongly for the Auxiliary Fund. It was calculated that, owing to the transference of landownership, the Church would lose heavily. Three millions of the Church's capital had been invested in mortgages in land in Ireland. In the years immediately succeeding Disestablishment that form of investment was considered a gilt-edged security. No doubt, if churchmen had fully

realized the truth of Archbishop Magee's prophecy that as sacrilege preceded communism, so the attack on the Church would eventually extend its operations to the land, the Representative Church Body in its earliest efforts would not have chosen Irish land security for the investment of so much of their capital. But, as Lord Justice FitzGibbon observed, "the General Synod does not keep a prophet on the premises." The land agitation had not then begun, and financiers could not foresee how impossible it would be in later days to realize money lent on mortgages. A new difficulty had now arisen. Under the Land Act of 1903 it was contemplated that three million pounds would be paid off within a few years. There would probably be a loss of one per cent. on re-investment, and that would mean an ultimate loss of about £30,000 a year. The Auxiliary Fund was designed to meet that loss, and to serve in part as a revival of the General Sustentation Fund, which in recent years had rather dropped out of public view. A quarter of a million pounds was asked for to recoup forthcoming losses.

It seemed a vast sum to raise in a country where every social and political change harboured ill to the Church, and at a time when her population was decreasing. Yet, once again, as after Disestablishment, the sons and daughters of the Church rallied to her support, and showed their love and devotion to her in times of danger.

A great public meeting was held in Dublin on 1st June in the Metropolitan Hall, and an immense

GEORGE FITZGIBBON, P.C., b. 1837; Lord Justice of Appeal; Member of General Synod, 1874–1909; Chancellor of Diocese of Dublin, 1895–1909; *d.* 1909.

attendance, representative of the clergy and laity of the united diocese, responded to the Bishops' appeal. The Archbishop of Dublin, Lord Ashbourne, and Dr. Paterson Smyth all pleaded strongly for the fund; but the speech of the meeting was that of Lord Justice FitzGibbon. In proposing a resolution in support of the fund, the Lord Justice said: "We are not here for the purpose of criticism or debate. We are here for the purpose of manifesting the earnestness and the unanimity of our love for the Church to which we belong; and it seems to me a good omen that the place in which we meet is the cradle of the constitution of the present Church of Ireland. It was here that the Church Convention met. It was here that the General Synod of our Church continued to meet until a worthier house of its own had been erected for it by one of its sons . . . But that carries a lesson with it. Who now represent the working-men of 1869 and 1870? You who are in the beauty of womanhood and the strength of manhood know for whom you are working —for your children that are to be the next generation. Go back over what was done in 1869, 1870, 1871, and 1872. Compare the difficulties they were in then with the difficulties you are apprehending now, and I do not think you can well go to a place where you can get a better or more practical lesson, which will teach you to make preparations against dangers before they are certain, and to make provision for needs that are certain, although what precise form they may take remains still in the hands of Providence. In these

last five years of Disestablishment, which were also the first five years of independent relf-reliance, nearly £1,280,000 were subscribed by the members of this Church."

The Lord Justice then made some practical suggestions as to the raising of the quarter of a million, of which the United Dioceses of Dublin, Glendalough, and Kildare were asked to contribute £50,000. "How is it to be done?" he asked. "I will not ask you to take my authority"; and in some words of singular force and freshness, he proceeded to use a Pauline precedent. "The most human and at the same time the most hard-hitting collector of money that I think the world ever saw was the Apostle of the Gentiles. Did it ever occur to you to see how he regarded the Church of the Corinthians; how he set about encouraging them to make a collection, and how he pointed out to them the right way to do it, teaching first by something very like scolding, going on then to exhortation, and finally ending with example. And what was the example that he gave them? First of all I may say he had his difficulties, when he described them as a Church of envyings and strife and divisions here and there; but he called them his beloved sons all the same. He said some of them were puffed up, and he added, 'Shall I come to you with the rod?' But he laid down this, that the Lord had ordained that they who preached the Gospel should live of the Gospel. He was not too proud to say: 'If we have sown unto you spiritual things, is it a great thing if we shall

reap your carnal things?' And he was not above the plate on the first day of the week: 'Let everyone lay by as the Lord hath prospered you.' . . . Put by as the Lord has prospered you, on one day of the week or more, towards this fund . . . Now, as you have a good cause, and money is wanted, and you have got it, all you have to do is to pay up."

The speech was a splendid conclusion to a great meeting, which evoked many promises of help.

The following day marked the consecration of the new cathedral in Belfast. It was a day long to be remembered by Irish churchmen. In this great city, so bewilderingly rapid in its growth, the new cathedral stood a visible proof that amid the absorbing rush of commercialism men were bent on raising a stately edifice to the glory of God. The building was indeed glaringly incomplete; but the nave was worthy of the cathedral that was yet to be. It spoke of amplitude and aspiring faith in its vast breadth and loftiness; and there were gathered, in the words of the local press, "one of the most representative and distinguished assemblages which ever met under one roof as far as our local history is concerned." The Lord Lieutenant, Earl Dudley, came with the Earl of Shaftesbury, the Dean's Churchwarden. The Bishop of Ripon, one of the greatest pulpit orators of the day, was the special preacher, and the diocese was represented not only by its Bishop, but also by two former Deans, the Bishops of Cashel and Clogher, while the Archbishop of Dublin and six other members of the Irish Episcopate also attended the service.

Dr. Boyd Carpenter, Bishop of Ripon, held a vast congregation entranced for nearly forty minutes. Taking as his text the words, "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect," he spoke of great achievements finding so often their true interpretation, not in relationship to their own ages, but to the great progress of the ages.

"He saw before him a great and splendid edifice as yet unfinished. He watched it and saw that its walls had risen, and that its pillars and columns had been placed here and there; and as he watched he knew that this was but the beginning of things that were far greater. By-and-by God would make the pile complete, and then the splendid decorations and the noble roof and the inspiring towers would be completed. Then great would be the cry of those who watched when the completing stone was laid. What had been achieved was an indication of what was coming." In every age the great men stood as types, and measured the possibilities of life. "England was to them the England of Alfred and John Wycliffe and William Shakespeare, the England of Milton, the England of Nelson and Gordon. They would not think of Ireland merely as its story was told in sad measures of constant failure, but rather as the Ireland of St. Patrick, of Columba, of Ussher, of Graves, the Ireland of Grattan, of Burke, of Goldsmith, and the Ireland of Dr. Salmon."

The closing words of a noble sermon enforced the

truth that, while the past had its glorious message and the future its hope, it was with the present that we were concerned. "The question for them was, what could they do to-day? How could they take their part and join in the great glory roll of those who helped the world onward?"

According to arrangement, the clergy who had received offerings from their respective parishes brought them forward and presented them to the Dean at the chancel rails, and £2,918 was received.

An evening service was again thronged. Preaching on the words, "Consider the lilies," the Bishop of Derry (Dr. Chadwick) expressed his conviction "that in this twentieth century, as in the first, in Ireland as well as in the Holy Land, it was not only, and perhaps not most, the children of luxury and of culture who would feel the influence and inspiration of a noble church and of a fine service, but that the general heart to which Christ addressed this appeal of beauty to-day would also confess its charm."

Sir Thomas Drew was the architect of the cathedral that is yet to crown Belfast with its great lantern tower.

In 1905 a noted Church of Ireland Conference was held in Londonderry under the presidency of the Bishop (Dr. Chadwick). Bishops, clergy, and laity came from all parts of Ireland, and the venerable Primate returned to the city which his first Episcopate had so long adorned. The Bishop of St. Albans (Dr. Edgar Jacob) and the Dean of Canterbury

(Dr. Wace) were welcome visitors to a successful Conference.

The General Synod of 1905 may well be remembered as Dr. Traill's Synod. Not only did the new Provost lead the Synod clearly through the intricacies of finance, but he carried, after much prior opposition, the Clergy Superannuation Bill, which has conferred immeasurable benefits on the Church.

The outline for such a Bill had been suggested for discussion in 1903. Criticism had then been almost wholly adverse, and one Bishop with a reputation for finance declared that the proposed Bill would not be worth the paper on which it was written; while cautious men pleaded for a Bill acceptable to actuaries. In 1904 the question was again discussed, and much penetrating analysis was accorded to the Bill, and not least by Lord Justice FitzGibbon. But by 1905 Dr. Traill had converted the General Synod.

Lord Justice FitzGibbon supported the Bill, and so did Mr. W. H. Boyd, an eloquent and persuasive debater, who in the previous year had opposed it on the ground that there was no actuarial statement to show how it was likely to work. The Bishop of Clogher (Dr. D'Arcy) expressed the opinion that a common misunderstanding affected many of the arguments brought against the Bill. "It was a mistake to compare it with an ideally perfect insurance scheme. It was like crying for the moon to expect that they could formulate a scheme that should be perfect . . .

He was convinced that the scheme would never become bankrupt."

The Bill was ultimately passed without opposition, and has long since verified Dr. Traill's expectations in its working. For the financial details of the Bill readers must look elsewhere. Suffice it to note that its fundamental provision lay in the obligation placed upon each diocese to contribute three per cent. on the total incomes of clergy up to and including £300 a year.

Owing to a concentration of aim and will that would not be diverted, and a dogged perseverance which surmounted every obstacle, Dr. Traill secured for the Church this measure of great practical importance. Every Irish clergyman now knows that if failing powers accompany his old age, he will not be cast adrift penniless, but can secure a retiring pension; and this prospect he owes to Provost Traill. To Lord Justice FitzGibbon, who drafted the clauses of the Bill with the skill of an expert, and to Sir James Creed Meredith, who laboured hard in assisting the Provost, churchmen are for all time indebted. Among the Bishops none had prepared the way for this measure with more courageous and powerful advocacy than the Bishop of Kilmore (Dr. Elliott), who, old in years, young and agile in mind, had adumbrated schemes of retirement which a subsequent generation has learnt to appreciate.

During these five years many figures prominent since Disestablishment had rested from their labours.

Dr. H. T. Dix, a staunch churchman and devoted worker, had been one of the lay secretaries of the English Church Congress when it met in Dublin in 1868. He had numbered among his Sunday School pupils a future Primate, Dr. Crozier, the Bishop of Ossory. In Synods and Church Conferences he was well known. Dr. Edward Maguire, the Dean of Down, had served fifty-six years in the ministry at the time he resigned his Deanery in 1904, and had served under four Sovereigns and five Primates. He had seen the growth of Bangor, Co. Down, from a small village to a considerable town, and had erected its massive Church of St. Comgall. Ven. Henry Galbraith, Archdeacon of Glendalough, had long been a recognized influence throughout the Church. He combined many of the old traditions of the Evangelical Party before Disestablishment with quiet confidence that the Church of his baptism would survive all changes in its environment, and would never be so blessed as when it sent forth labourers to the mission field.

The Archdeacon had represented the United Dioceses of Dublin, Glendalough, and Kildare in St. Patrick's Cathedral; and after his death the United Synods elected to the prebendal stall Rev. T. Sterling Berry, D.D., a former Donnellan Lecturer, known to many of the clergy as their lecturer in the Divinity School. In later years Canon Berry was to return to the diocese of his first incumbency as Bishop of Killaloe.

Canon Robert Staveley, Rector of Holy Trinity, Killiney, was one whose learning was well matched by

his devotion. A prominent member of the Dublin Synod, his kindly humour and breadth of view had often enlivened and uplifted its discussions.

There were many other members of a great army who had borne themselves bravely through the struggles of Disestablishment. As the years rolled on, their ranks were thinning. But their voices had inspired a new generation of churchmen.

CHAPTER XII.

THE DIVINITY SCHOOL AND OTHER QUESTIONS.

"Others, I doubt not, if not we,
The issue of our toils shall see."

"Others shall sing the song,
Others shall right the wrong,
Finish what I begin,
And all I fail of win."

The possibility of an Irish Devolution Bill in 1906, and the discussion of the merits or demerits of a forthcoming University Bill, were sufficient to cause apprehension in many minds as to the future of the Church and the future of Trinity College. Once again agitation, repression, concession formed the familiar course of Irish political life, and amid further land troubles many properties and farms left the hands of members of the Church of Ireland. And yet, as in the past, the Church was enabled to accomplish some remarkable work in the period before her, and never more so than in the settlement of the Divinity School question. On no question had discussion been more unduly protracted, none was clamouring more urgently for solution, and when the long-delayed settlement was at length secured, churchmen could breathe freely. A cause of deep anxiety which seemed to overshadow the future had been removed.

But before this happy solution had been reached,

Richard Travers Smith, D.D.; *b.* 1831; Canon of St. Patrick's; Vicar of St. Bartholomew's, Dublin, 1871–1905.

some churchmen acquainted with the struggle in its earliest phases had been removed from the scene of their labours.

The death of Canon Richard Travers Smith, D.D., in June, 1906, deprived the Church of a distinguished son. Early in the previous year he had resigned his position as Vicar of St. Bartholomew's, Dublin—a post which he had held since 1871.

Canon Smith had long been the leading representative of what was considered in Ireland to be advanced churchmanship. He was in reality a saint and scholar, remote from any phase of purely party feeling, a man who was ready to sacrifice all for the cause of truth, one whose transparent goodness shone through all his gifts of culture and intellect. His knowledge of the Early Fathers, and of the literature of the Reformation period, was remarkable; and his Donnellan Lectures proved him a thinker of profound philosophic insight. Reference has already been made to the value of his work during Revision days. In his own parish he was honoured and beloved. Of him it might be truly affirmed, as was written of Rev. R. R. Dolling, that "his life and work shrivelled to miserable ashes the controversies that burned around him."

A distinguished layman, removed whole hemispheres of thought from Canon Smith in his religious outlook, yet like him in honesty and devotion, was Colonel Saunderson, whose death in the October of the same year was widely regretted.

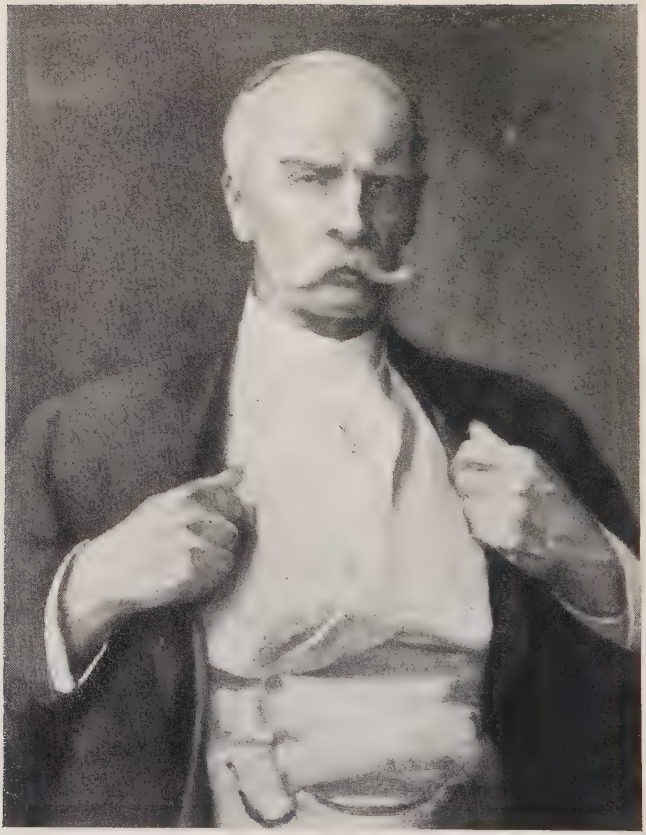
Edward Saunderson, born in 1837, "at once an

earnest Puritan and a splendid Cavalier," was a man of fascinating personality. In many a Synod his voice had been heard; and when in later years he was mainly conspicuous as a brilliant supporter of the Irish Unionist party, he never forgot the Church of his birth. He could speak of his religion with the inspiring frankness of the noblest of Puritans, and believed intensely in the presence and guidance of God. When he commenced to preach at Castle Saunderson, one of his neighbours suggested that such a duty had better be performed by a clergyman, and Saunderson's reply was characteristic of the man.

"Suppose," he answered, "that I had discovered a sure remedy for the potato disease, would you not help me to make it known to your tenants? I have found a remedy for a much worse disease than that—the disease of sin. Don't you think it is my duty to tell people about that?"

And the preacher was a sportsman whose physical strength was prodigious. His biographer has told how "he would sign his name on a wall with a 56 lb. weight attached to his little finger; he could stand with his back against the end of an open door, and then placing his hands on the top of it, turn a back somersault, come down astride, and sit there as comfortable as if he were in a saddle."

In the graver atmosphere of the Kilmore Diocesan Synod he could charm men by his eloquence and humour; and in the House of Commons members of all parties enjoyed his description of Gladstone "spout-



Edward James Saunderson; *b.* 1837; *d.* 1906;
M.P. for Co. Cavan.

ing third-class speeches from out of first-class carriages," or the presentation of his eighty-six reasons against Home Rule: "they were not abstract but concrete, and sat below the gangway." "His strong convictions," said Bishop Crozier, "were based upon the passionate belief which was part of his very soul, that he was fighting for the prosperity and happiness and peace of the land of his birth, the land he loved best on earth."

In January, 1907, the Diocese of Limerick lost its Bishop, Dr. Thomas Bunbury, who had for forty-four years been a familiar and popular figure in diocesan work. Dublin was the poorer for the removal of Dr. J. Paterson Smyth, who resigned his position as Vicar of St. Ann's to take charge of St. George's, Montreal, one of the most important parishes in the Dominion of Canada. As Professor of Pastoral Theology and as a preacher he had shown pre-eminently the quality of "grip," the characteristic, as he was wont to tell his Divinity students, of a speaker who could keep his hearers alert. Such works as "How we Got our Bible" and "How God Inspired the Bible" appealed strongly to "the man in the street," and his preaching had filled a central church in Dublin.

Dr. Smyth was succeeded at St. Ann's by a younger son of the former Archbishop of Dublin, Hon. B. J. Plunket, who was yet to rule over the Diocese of Tuam, and then of Meath.

In July another See was vacated by the death of Dr. Thomas J. Welland, Bishop of Down, Connor, and

Dromore, who had succeeded Bishop Reeves in 1892. Dr. Welland was a preacher of persuasive earnestness, who had made his mark during his long incumbency of St. Thomas's, Belfast; and his election by the votes of his clerical and lay brethren in 1892 was a striking witness to the appeal which his consistency of life and character had made to the judgment of the electors.

Leaving St. Thomas's, whose pastoral work he loved so well, he found himself straightway immersed in the busy scenes of an Episcopate, not without its storms and difficulties, and needing at all times a rapidity of administrative decision. His tenure of the bishopric had been marked by the opening of the new cathedral in Belfast, and not less by the growing sympathy which the General Synod showed in such a marked measure for the work of the Church in the North.

Dr. Welland was succeeded by the Bishop of Ossory, Dr. John B. Crozier, an administrator of brilliant and inspiring gifts, who had made his influence felt throughout the Church.

In September Dr. Gwynn resigned his position as Regius Professor of Divinity. As a former Fellow of Trinity College, and successively Dean of Raphoe and Derry, he had done notable work for the Church during the period of reconstruction. His vast and finished scholarship commanded reverence; his courtesy and kindness had endeared him to successive generations of Divinity students.

The Board of Trinity College appointed as his deputy

Dr. Newport White, afterwards Archbishop King's Professor of Divinity.

The bishopric of Clogher had been vacated in November by the translation of Dr. D'Arcy to Ossory ; and in the following month the Bishops, who possessed the sole right of nomination, appointed Very Rev. Maurice Day, Dean of Ossory, to the vacant See. The new Bishop was a nephew of the former Bishop of Cashel, Dr. M. F. Day, and had, like him, held the pastorate of St. Matthias', Dublin, and taken a prominent part in the Church life of the metropolis.

The General Synod of 1908 was one of immense practical importance, and secured for the Church a settlement of the Divinity School question—a knotty problem on which churchmen had exercised their ingenuity from the earliest years of Disestablishment. Since 1872 the Synod had appointed and reappointed successive Committees to watch the interests of the Church, and intermittent skirmishing had ensued between the Bishops and the Board. The Episcopate was strongly reinforced by the Divinity Professors—Dr. Salmon, Dr. Gwynn, and Dr. Bernard—all lending their aid, and helping towards the victory which the Church was only enabled to win after many and persistent advances.

As far back as the year 1877, Dr. Traill had suggested before the Belmore Commission that the best body to control the Divinity School and appoint to its Professorships would be one consisting of nine persons, three named by those members of the Board

who were also members of the Church of Ireland, three nominated by the Bench of Bishops, and, in addition to the two Professors of Divinity, one person chosen by the Assistant Professors. In 1879 the Vice-Provost, Dr. A. S. Hart, had made similar proposals; and in 1880 the Board were in principle wishing to concede much to the Church, but nothing had as yet been conceded, when in 1899 the Archbishop of Dublin (Dr. Peacocke) again approached the Board.

The Archbishop pointed out the anomaly involved in the government of the Divinity School being carried on by a Board whose members might belong to ANY religion, and suggested to the Board that it would allay dissatisfaction among churchmen if the administration were placed in the hands of a Council such as the Archbishop proceeded to outline—i.e., the Provost, the Regius Professor of Divinity, Archbishop King's Lecturer, and the two Archbishops *ex officio*, four members representing the Junior Fellows, and two members to be elected by the Bench of Bishops, all to be members of the Church of Ireland. But when the Board voted on the proposals, its members were equally divided. Dr. Traill had altered the opinions which he had once held; and even though the Provost (Dr. Salmon) strongly supported the claims of the Church, the matter was once again dropped.

Once more, in 1903, Archbishop Peacocke communicated with the Board, and the Provost requested the Divinity Professors to make some observation upon the Bishops' letter. Dr. Gwynn and Dr. Bernard wrote,

suggesting that the Archbishop of Dublin should be the Visitor of the School and the Chairman *ex officio* of the Council, thereby restoring to him in some measure the place which his predecessors had held before Disestablishment.

The Divinity Professors further proposed that the Council should consist of twelve other members, viz.—(*a*) three elected by the Board, of whom the Provost, if a member of the Church of Ireland, should be one; (*b*) three elected by the Junior Fellows; (*c*) the Regius Professor, Archbishop King's Lecturer, and one elected by the Professors and Assistant Lecturers of the Divinity School; (*d*) three elected by the Bishops from their own body by the House of Bishops, of whom the Primate should be one, if willing to serve.

Later in the year the Committee representing the Bench of Bishops met the Board of Trinity College in conference. Within a quarter of a century the *personnel* of the Board had changed, and the attitude of the new Board towards the whole question had, from a Church standpoint, altered for the worse. The Bishops were anxious to know whether the Board adhered to a decision to which the Board, as constituted in the year 1880, had agreed—

(*a*) To make provision whereby "the annual sum at present expended on the Divinity School shall be secured for the permanent maintenance of the school."

(*b*) To direct that "no alteration shall be made in the course of instruction in Divinity except on the recommendation or with the consent of the Archbishops of Armagh and Dublin."

The reply of the Board was an absolute *non possumus*, and in bringing their communication before the General Synod of 1904 the Bishops expressed "their deep regret that it deprives the Church of all hope of obtaining from the Board any control or influence over the Divinity School." In view of the gravity of the situation, the Bishops suggested that the Church of Ireland should press as strongly as possible upon the Government her claim for relief or compensation in the matter of the Divinity School.

In 1906 the situation was decidedly more hopeful. The Government had expressed its intention to issue a Commission of Inquiry into matters relating to Trinity College; and the General Synod heartily accepted a suggestion of the Bishops, that a committee should be appointed to represent the interests of the Church before the Commission.

The Commission met and decided in favour of the claims of the Church; and the General Synod of 1907 was able to "rejoice at the unanimous acknowledgment by the recent University Commission of the right of the Church of Ireland to a share in the control of the Divinity School."

Once the Commission had reported, the long struggle was over. The Board had capitulated; the Provost, Dr. Traill, had abandoned his position, and affirmed in the frankest terms that "nobody could suppose that a recommendation put forward by a Royal Commission could be thrust aside or ignored by the Board of Trinity College." Some members of the Board were more than willing to postpone legislation, but failed in

their efforts to retard it; and in 1909 a draft scheme for the future administration of the Divinity School, "finally agreed to by the Board of Trinity College," was accepted by the General Synod.

Much preliminary discussion had intervened at the Synod of 1908, when the most pleasant feature of an animated debate was the splendid reception given to Rev. T. T. Gray, S.F.T.C.D., a famous Junior Dean of bygone years, the tutor of many Bishops and distinguished laymen, who had exacted frequent fines from collegians of past days, and with them an affection and reverence which nothing could dim. Mr. Gray rose in the Synod to champion the cause of the College against the Church, yet the Synod listened, first with curiosity, then with interest, then with enthusiasm, to a speaker whose eloquence and force it had not known.

But the Synod could afford to be generous, for it knew that the Church had won. No one had played a greater part in the struggle than Lord Justice FitzGibbon, whose evidence given before the University Commission had been so vigorously assailed by Mr. Gray.

In the following General Synod of 1909 the proposed scheme for the future government of the Divinity School was adopted. Certain apprehensions had arisen with regard to the financial provisions of the scheme, but the Dean of St. Patrick's, Dr. Bernard, reassured the Synod.

"No reasonable Board of the College—no matter what the law was—would think of acting without the

advice of the Divinity Council in regard to financial provisions, and also in regard to the appointment of catechetical teachers and of the Donnellan Lecturers. If they really did act in that way, they would forfeit the confidence of the College, not to speak of the Church, very soon."

The newly constituted "Divinity Council" consisted of the Provost, five representatives named by the Board, three representatives of the teaching staff of the Divinity School, and three representatives of the Bench of Bishops. It was almost identical in its constitution with the body suggested by Dr. Gwynn and Dr. Bernard; and, on its acceptance by the Church, dust clouds of idle controversy disappeared, and succeeding Synods showed less disposition to find fault with the teaching given in an historic seat of learning when once the Bishops had an assured position as members of the Council.

Many fruitless discussions had disturbed the past. On one such occasion Dr. Salmon, when Provost, happened to be present. "He had come there by accident," he told the Dublin Synod, "and had heard that a debate on the Divinity School was going on. He would say to some of those who took part in the discussions that the truth was 'they suffered fools a great deal too gladly.' Some men had more power in their voices than in their heads," he declared, and asked, with half-smiling curiosity, why people insisted on discussing the kind of teaching given in the Divinity School when they obviously knew nothing about it.

But perhaps the most impressive and convincing words in a stormy discussion were those of Archbishop Peacocke. In a few measured sentences, every word stamped with intense conviction, the Archbishop reassured the Synod, and, with all the weight of his office and the confidence which he invariably inspired, declared that "the broad question, apart from all other issues, was: did the Divinity School of Trinity College continue to deserve the confidence of the Church of Ireland? and, speaking with the fullest sense of his responsibility, he had no hesitation in saying that he believed it did. As a Bishop, a good many candidates had come before him—certainly between thirty and forty. He had examined those candidates himself, and they were also subjected to a close examination by his chaplains; and to his knowledge there was not a single one of those men who was not a loyal member of the Church of Ireland and a maintainer of its teachings. The question was asked: did the present teaching of the Trinity College Divinity School tend to promote on the one hand rationalism, and on the other what was known as ritualism? He believed in his heart that it did not . . . and he wished that the Synod should have his testimony and his belief on this most important matter."

It would be by no means fair to suggest that all the critics of the Divinity School were lacking either in knowledge or judgment. Some cogent and conclusive criticism resulted in a well-known book being adjudged unworthy of its place in the

Divinity School curriculum, and this book was removed from the course by order of the Board of Trinity College. The authoritative removal of a book from the list suggested for study creates at least a doubt as to the wisdom employed in making the original selection, and constitutes a plain intimation to the uninitiated that the limits of orthodoxy within the Anglican Communion — "the most good-natured Church in Christendom," as Alexander Knox called it—may yet be overstepped even in a Divinity School.

It was not surprising that a spirit of suspicion, however unreasonable, should be maintained. But towards all such discussions the Divinity professors, selected for their learning, adopted an inevitable attitude. The Temple of Truth, whose portals they guarded, lay within the precincts of a great University. It was not the peculiar property of any school of thought in the Church. In its symmetry lay its catholicity. "The length, the breadth, and the height of it were equal." It stood foursquare to every wind that blew; in its spacious halls there was room for every type of churchmanship; and the professors were as fully convinced as Dr. Salmon was that theological questions could not be discussed with profit in an open Synod.

The same Synod had discussed at length the question of the Deceased Wife's Sister Act. A proposal had been brought forward by Canon J. R. Ardill to alter the Table of Affinity so as to bring it into harmony with the provisions of the Act of 1907. A large majority of the laity were in favour of the proposal,

St. Patrick's Cathedral, Dublin.

but scarcely more than a fourth of the clergy. The Episcopate was divided, the Bishop of Derry (Dr. Chadwick) and the Bishop of Kilmore (Dr. Elliott) lending their powerful advocacy to the proposal.

The Bishop of Derry was ever a brilliant and incisive debater; the Bishop of Kilmore, then in his eightieth year, a speaker whose impassioned earnestness and eloquence would have appealed to any assembly. But the traditional attitude of the Church during long centuries was upheld by the Bishop of Ossory (Dr. D'Arcy) and the Dean of St. Patrick's (Dr. Bernard), and Archbishop Peacocke expressed himself as strongly opposed to the suggested change in the Table of Affinity.

The House of Bishops had already consulted the Court of the General Synod with regard to certain legal difficulties which might arise owing to the passing of the Act. The Bishops had inquired, *inter alia*, how far the clergy might be liable to any civil action or penalty upon refusal to solemnize such marriages. The learned judges had replied that "the duties and obligations cast upon a clergyman by the common law or by statute are the same in the case of a man proposing to marry his deceased wife's sister as in the case of any other man or woman who can lawfully intermarry. Those duties and obligations, if in dispute, must be determined and may be enforced by the temporal courts of the realm, and not by any ecclesiastical tribunal."

The reply of the judges to the queries of the Bench created an obvious difficulty. The clergy were bound

by Canon XI, which forbids them to solemnize marriages between parties who are within the prohibited degrees of the Table of Affinity; and the Bishops, in emphasizing the fact, added as a further expression of their opinion, "that it is inexpedient to take any action, consequent upon the decision of the Court of the General Synod, which would even seem to admit that the Church of Ireland is under the control of any other power in matters concerning ecclesiastical ordinances."

The Bishops had assumed the only position possible in face of the judgment given by the Court of the General Synod; but trouble might easily arise from such conflicting decisions.

In October, 1909, the whole Church of Ireland mourned, as with the sense of an inestimable loss, the death of the Right Hon. Gerald FitzGibbon, P.C., Lord Justice of Appeal. The strength of his personality, his unsurpassed eloquence, his magnificent lucidity in argument, his alertness and energy, all made him incomparably the most influential layman in the Church of Ireland.

He had left the scene of all his busy interests in the fulness of his powers, without one token of flagging or failure, though he had passed the three score years and ten. No judge took so large a part in public life or worked harder in so many and varied departments. Men always accepted with alacrity his rulings as Assessor of the General Synod; and when he left the Assessor's chair to take part in some debate, he turned

the votes of Synodsmen as none else could. His frame shook and his eye kindled as, with the fervour of a born advocate, he led the Synod through the intricacies of some vexed question till it seemed a rash or almost hopeless procedure to oppose him. His love for the University of Dublin was great, and when any work was to be done on her behalf or for the Church, he gave himself no rest. The child which he cherished most dearly was the Masonic Orphan School for Girls in Dublin. It was said that he knew the name of every pupil; it is certain that at a moment's notice he would enter into the games and frolics of the children as if he were a child again.

To the Lord Justice was largely due the success of the Auxiliary Fund, and to none did the Church owe more in the settlement of the Divinity School question. His part in the Educational Endowments Commission had been criticized, but years seem to show that as the result of his work many endowments had a more secure tenure for the future, even if some, which the Church had in part failed to utilize, were lost.

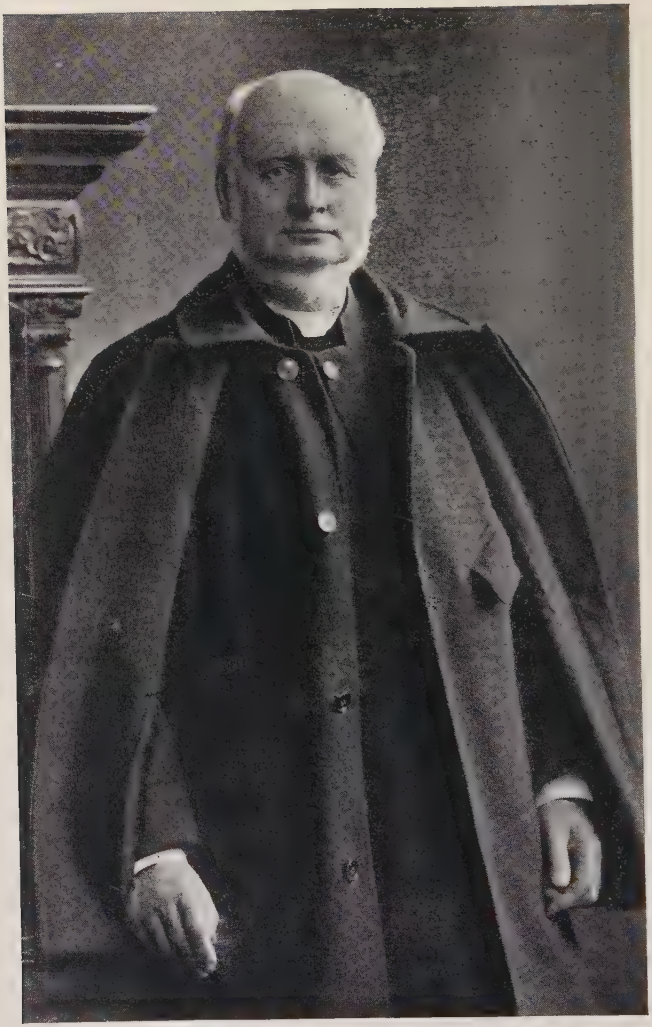
When Mr. Justice O'Brien was controverting an eloquent judgment of the Lord Justice in reference to the equitable application of the Erasmus Smith endowments, he allowed himself to say: "The Lord Justice takes his stand on the banks of the Boyne, but I take my stand on . . ."

Quick as lightning, Lord Justice FitzGibbon interjected, "on Vinegar Hill"; and a broken sentence was finished by its disconcerted speaker amid laughter.

As Chancellor of the Diocese of Dublin, his services were invaluable; he could seize an opportunity before other men could see it, and Archbishop Peacocke affirmed: "The full extent of the work done for the Church by the late Lord Justice is known only to the comparatively few persons who were brought, as I was, into close personal contact with him." Referring to his great volume of evidence given before the University Commission, the President, Lord Justice Fry, was amazed. "It was not evidence alone; it was an oration from beginning to end." In expressing the gratitude of churchmen in the General Synod of 1907, Primate Alexander referred to the majestic structure of his arguments before the Commission, and added: "Method has been defined as the aptest position of a number of topics which can be referred to a common centre. Lord Justice FitzGibbon's mind, which is capable of following on this method, is a great mind; but the recollection that all this splendid work is done for a Church, poor and weak as the world counts it, shows that he possesses more than a great mind—a great heart."

He was indeed one of the most gifted Irishmen of his generation. A statue to his memory adorns the north aisle of the nave of St. Patrick's Cathedral.

What splendid services the legal profession has rendered to the Church! The Right Hon. Sir Frederick Falkiner, Recorder of Dublin, was a staunch churchman; in labours abundant, in debate fearless, tender, eloquent. His death in 1908 was the removal of a



James George Scott, D.D.; *b.* 1827; Archdeacon of Dublin, 1883-1909.

striking personality from ecclesiastical and civic life; and in the later months of the same year men heard with sorrow of the death, through an Alpine accident, of his son, Cæsar Litton Falkiner, whose writings had enriched the study of Irish history and literature..

Mr. Henry FitzGibbon, K.C., Recorder of Belfast and Chancellor of Down, Connor, and Dromore, was a generous supporter of the work of the diocese, and gave to it freely of his stores of legal knowledge and acumen.

Among the parochial clergy no greater name could be recalled than that of Ven. J. G. Scott, who resigned the Archdeaconry of Dublin in 1909. Ever since the early days of Disestablishment he had been a trusted leader. To his financial ability the Diocese of Dublin owed much in days of general reconstruction, and in such matters other dioceses constantly sought his help and guidance.

And higher gifts were his. The Archdeacon had long commanded the love and reverence of men, not only for his intellectual gifts, but for his elevation of life and character. Appointed to the Archdeaconry in 1883 by Archbishop Trench, in succession to Dr. Lee, he had exercised a valuable influence in the counsels of the Church, and few men had adorned the ministry with a richer combination of gifts in scholarship, in spiritual idealism, in powers of practical administration. The stately church crowning the hill of Bray is a monument to one of the most gifted clergy of his day.

The Very Rev. William Conyngham Greene had

been Dean of Christ Church from 1887 to 1907, and was, by common consent, an ideal Dean. Of his younger brother, Mr. Thomas Greene, it is equally true to record that he was generally regarded as an ideal Secretary of the Representative Church Body from its foundation till his death in 1909. For nearly fifty years Dean Greene had been a member of the Chapter of Christ Church. His deeply benevolent nature rejoiced in helping on his choir boys, inspiring them with the loftiest ideals of service, and training them as useful citizens. The tactfulness and courtesy of Mr. Thomas Greene had much to do with the smooth and efficient working of the Representative Church Body in the long course of many troublous years.

In October, 1910, a noted Church Conference was held in Belfast, when the Bishop of Down (Dr. Crozier) presided. The Bishop's marvellous social and mental versatility dominated many a gathering, and his opening address was received with enthusiasm.

Aeroplanes had just made their earliest sensation in Ireland, and the Bishop, ever fresh and timely, concluded his presidential address with these words, expressive of his glowing hopes for the Conference:—

"My lords and brethren, I have been told by those who are the pioneers of the new method of cleaving the air and annihilating space by balloons and aeroplanes that from the vantage-ground of distance, and from the greater height attained, it is possible for the traveller to see to the very depths of rivers and lakes below. And while he soars across the sea, the great roar of the

waters seems to be concentrated in its sound, and reaches him with terrific force. We hope to reach a higher plane during the days we shall meet in Conference here. We hope to draw nearer and nearer to the eternal and unseen Father of all men. May we not hope also to see more profoundly into the depths of the Divine Will concerning us; and may we not hope to hear more clearly from at home and abroad the concentrated cry of those who have lost their way, and seem to be seeking in vain to reach their Father's home? If we have seen the Vision and heard the Voice, we shall return to the ordinary work of earth, each in our own proper sphere, knowing more of its deep intensity and of the Divinely given power by which alone we can accomplish it."

A Church Conference in Belfast was no ordinary gathering. The city's growth had been amazing. Ninety years earlier Belfast had but two churches. The two had increased to thirty-six. "The little one" had "become a thousand, and the small one a strong nation." The 50,000 churchmen of the year of Disestablishment had grown to 117,000 when the Conference met. They had been asked to give, and had given on an unprecedented scale; and, as Bishop Crozier reminded his hearers, since the last Conference had met in Belfast seventeen years had passed, and fresh efforts were ever needed in a city where ecclesiastical and social life was being gradually more highly organized. The Belfast people have been credited with a pre-eminence as "sermon-tasters," and they had their

opportunity. The Bishop of Durham (Dr. Moule) and the Scottish Primus (Dr. Robberds) were among the visitors, and, with a majority of the Irish Bishops, helped to occupy the pulpits of Belfast. At the afternoon service in the Cathedral, the Bishop of Meath (Dr. Keene) chose a subject which gave full scope to his varied learning—the visible triumphs of the faith which St. Paul once preached.

"Not only would he find the world as he once knew it—a very little world it was, fringing the coast of the Mediterranean—studded with buildings erected in honour of Jesus Christ, but he would also hear of whole continents, of the very existence of which he had never dreamed, professing allegiance to the Master he followed. Instead of the Church being a little flock, he would learn that 520 millions of the inhabitants of the earth professed and called themselves Christians. He would find the greatest triumphs of art and architecture dedicated to his Master's honour and glory. He would, to his astonishment, discover that the noblest edifice in the greatest metropolis of the world bore his own name."

There were speakers still living who captured the attention of vast audiences at the Conference which followed. A great mass meeting in the Ulster Hall found Bishop Welldon vigorous and interesting; but there was one speech by the Bishop of Durham which will long live in the memory of those who heard it.

Dr. Moule had been well known as a scholar and devotional writer. Few were prepared for the sustained

eloquence, intensity, and spiritual power which held a "men's meeting" spellbound as they listened to one of the greatest speeches ever delivered in Belfast.

The Bishop of Down was tireless, forceful, eloquent in his leadership of a Conference in the great Northern diocese, where his episcopate was so soon to close.

One event had overshadowed the year. The death of King Edward VII in May, 1910, evoked many expressions of sorrow, for none have been more loyal subjects of the Empire than Irish churchmen. Among such tributes, the words of the Bishop of Ossory (Dr. D'Arcy), preaching before the University of Oxford, may be recalled:—

"The King possessed common-sense so highly and widely developed that it became wisdom of the most valuable sort for the purposes of his great position; a tact so fine and so unfailing that its influence was felt throughout every fibre of the vast national organization, and was yet so undefinable that none could criticize; a care for his people and zeal for their welfare which called forth their affection and their most perfect confidence; a capacity for work and a devotion to duty which made him the worthy successor of the great Queen from whom he derived his life."

From 1905 to 1910 many valued members had been lost to the Church. Foremost among the laity was the Earl of Rosse, who, like his father, had been Chancellor of Dublin University, one of a line famous for its scientific attainments. His death, in 1908, removed from the Diocese of Killaloe a leading Synodsman,

generous to the Church, and ever mindful of her interests since Disestablishment.

Sir Hervey Bruce and Sir Thomas Butler had taken a prominent part in public life, and worthily represented their respective Dioceses of Derry and Leighlin. Mr. W. G. Brooke was one whose cultured mind rejoiced in every development of higher education with a view to its greater efficiency.

Among the clergy, Dr. R. J. Shaw-Hamilton was a revered and munificent Dean of Armagh. Prebendary Thomas Jordan, from the same diocese, was a Donnellan Lecturer, "distinguished by his fine knowledge of Hellenic thought," as Primate Alexander affirmed, whose brilliant University career had been followed by a long and blameless pastorate. Archdeacon G. R. Wynne was a devotional writer of much insight, who had erected a beautiful church in Killarney; Canon T. Lucas Scott, a preacher of distinction, who had served in the Dioceses of Derry and of Dublin with rare ability. Canon Anthony Elliott was a worker whose natural aptitude for affairs had been of great value, notably in the organization of missionary and temperance efforts.

The world of Church music was the poorer for the loss of Rev. G. W. Torrance, MUS.D., in 1907. On his return from Australia, in 1898, he had been appointed by the Bishop of Ossory, Dr. Crozier, to the office of Bishop's Vicar-Choral in St. Canice's Cathedral, Kilkenny. Oratorios like the *Revelation* showed the larger scope of his musical genius, but his exquisite

gift of melody was never employed for more useful or devotional purposes than in such hymns as "We've no abiding city here" or "Just as I am, without one plea."

It was fitting that Dr. Torrance's closing years should be spent in his own native land and under the shadow of an ancient cathedral which he loved; but his gifts belonged, not to Kilkenny or to Ireland, but to the whole Anglican Communion. To Dr. Torrance and Dr. T. R. G. Jozé the Church is indebted for their joint editorship of a valuable Chant Book.

Dr. J. C. Culwick, organist and choirmaster of the Chapel Royal, was inspiring in industry, and devoted to the highest ideals of his work.

All these had borne their part, and there were many others of like spirit far from the public gaze, unobserved save by their nearest neighbours, in remote country houses and sequestered parsonages, where "plain patient work fulfilled that length of life."

CHAPTER XIII.

A DANGER AVERTED.

"To defend my loyalty and truth
To God, my king, and my succeeding issue."

"But small to greater matters must give way."

THE last ten years of the first half-century of Disestablishment witnessed changes no less momentous, no less bewildering, than the first ten. The events are too recent to estimate in all their bearings, for the leaders among Bishops, clergy, and laity who helped to shape them are in many cases still at work, and it is not for a writer of to-day to occupy the cushionless chair of the critic, much less to appraise the merits of those who now occupy the high places of the Church and help to mould her destinies. With regard to the achievements of such men, a colourless recital must suffice. But there were others, a goodly number, no longer spared to the Church on earth, whose work will long be held in grateful remembrance, and whose personalities may well be called to mind.

In February, 1911, the last and noblest link with the Episcopate of the Establishment was broken when Primate Alexander resigned the See of Armagh. It seems almost superfluous to write of him. His Life, by his gifted daughter, is equally full and fascinating, it has told the world so much, and told it all so well.

St. Patrick's Cathedral, Armagh.

But no sketch of Church history could omit a reference to the greatest figure of the Episcopate of later days, who had adorned it for over forty years. Alone among the Bishops he could recall the memories of the famous Disestablishment debate.

"I see the strong, plain features of the Bishop of Peterborough irradiated with the storm-light of genius—his almost diminutive form dilating and towering in the majestic processes of his argument. I hear the scythe-like sweep of his almost perfect logic, the subtle sweetness of his pathos, the suppressed wrath of his splendid sarcasm. And all was reasoning without alloy of declamation; liberal (perhaps too liberal) in the surrender of premisses which he felt he could not honestly defend."

He alone remembered the great speech of Lord Chancellor J. T. Ball on Disestablishment, and the remark of Archbishop Tait, who heard it: "Had that speech been delivered two years ago, it would not have saved your Establishment; but it would have made legislation assume a totally different form." The Primate had witnessed from the beginning the ex-Lord Chancellor's long assessorship of the General Synod, "its firmness and its impartiality."

He alone could boast, as he did with playful humour, that he was the only man living who had been expelled from the House of Lords. On his appointment to the Archbishopric of Armagh, he was in his seventy-second year, and men hardly expected a long Primacy; but for fifteen years he was to shed

lustre upon her ancient See, and year after year men listened eagerly to words which never failed to charm at the opening of the General Synod.

From 1853 he had been known to the world of literature. His ode to the Earl of Derby, recited before the University of Oxford, had thrilled a critical audience. Mr. D'Israeli said that it was the "'Alexander's Feast' of the occasion." From 1860 his gifts as a preacher were widely known. In 1866 two Irish Deans—of Cork (Dr. Magee) and of Emly (Dr. Alexander)—had taken the York Church Congress by storm; and in 1867 the Dean of Emly was appointed to the important Bishopric of Derry; and in 1896 to the Primacy.

"The Times," in an obituary article on the Archbishop, observed:—

"Poet, Bishop, theologian—it is not thus that he will be best remembered, but as a preacher. His gifts were all consecrated to this high office. The well-stored mind of the scholar, the delicate imagination of the poet, the active intellect of the keen observer who looks out upon the world with eager curiosity, the hallowed experience of the faithful parish priest, he used them all for his sermons. In some respects he was the most brilliant of the preachers of his day. Not so powerful as Magee, or so intensely serious and inspiring as Liddon, or so persuasively and subtly reasonable as Boyd-Carpenter, he surpassed them all as a master of felicitous and striking phrases."

The charm of style, the unique felicity of phrase,

may be illustrated by two quotations. Preaching in Wells Cathedral at the opening of the Ken Memorial, the poet-preacher speaks of the Bishop's hymns. Those who have known from childhood "Awake, my soul, and with the sun," or "Glory to Thee, my God, this night," will value the reference:—

"Outside the Psalter no lines have ever been so familiar to Christians as Ken's morning and evening hymns. Other hymns have been more mystical, more impassioned, more imaginative — have perhaps contained profounder thoughts in their depths, have certainly exhibited richer colouring upon their surface. But none are so suitable to the homely pathos and majesty of the English liturgy; none are so adapted to the character which the English Church has aimed at forming, the sweet reserve, the quiet thoroughness, the penitence which is continuous without being unhopeful. They are lines which the child may repeat without the painful sense that they are beyond him, and the man without the contemptuous sense that they are below him. They are at once a form of devotion, a rule of life, a breath of prayer, a sigh of aspiration. They are the utterance of a heart which has no contempt for earth, but which is at home among the Angels. When we listen to them or repeat them with congenial spirits, in whatever climate we may be, the roses of the English dawn and the gold of the English sunset are in our sky. No church may be near us, no copse or lawn within a thousand miles, but there are two sounds which they always suggest—the roll of the organ and the music of the thrush."

Another and very different passage may be quoted from a sermon dealing with the Transfiguration, preached before the University of Oxford. After the Primate's death some Oxford graduates, with a recollection of his words, expressed in the "Spectator" varying opinions as to their exact form. They may be best recalled as given in a volume of sermons which the Primate had himself corrected for publication.

"If 'light and sweetness' be best, which—with the Transfiguration before us—shall we accept, Schopenhauer or Christ? We have been invited to subscribe for the purpose of erecting a sculptured emblem for Arthur Schopenhauer. What shall it be? Something to represent the so-called demoniacal element in nature. Some image of the will, which only is immortal, imprisoned in the inevitable circle of successive existences—a marble presentment of a putrefying mole, with the loathsome thing (the *necrophorus vespillo*, or 'burying beetle') that burrows and battens and breeds in it—a chiselled symbol of a bankrupt present working in blind agony for a bankrupt future, and underneath, on the plinth—'darkness and rottenness—a tribute from a select circle of English admirers, who have committed the absurd but unavoidable blunder of coming into existence in the worst of possible worlds.'"

And there were sermons in parish churches appealing for some object dear to the preacher's heart. The Archbishop's successor in the Primacy has told of a conversation between two Scotch Irishmen after a charity sermon by Dr. Alexander.

"Weel! weel!" said one, "he's a wonderful man entirely. He tuk half a crown off me—all the siller I had in my pocket. It's a terrible thing to go to hear a man like thon."

"Eh, man!" said the other. "It's a' that. But I had heard him afore. So or e'er I ganged to the church I tuk all the money out of my Sunday breeks only ane bawbee. Thon's the way to work it. He's a terrible man, so he is."

Of the Primate's gifts as a poet and theologian, much has been written. The epitaph on a monument in Derry Cathedral in memory of a curate who lost his life amid an outbreak of typhus fever is among the greatest of its kind—

"Down through our crowded lanes and closer air,
O friend, how beautiful thy footsteps were!
When through the fever's wave of fire they trod,
A form was with thee like the Son of God.
'Twas but one step for those victorious feet
From their day's work into the golden street,
And they who saw that walk so bright and brief
Have marked this marble with their hope and grief."

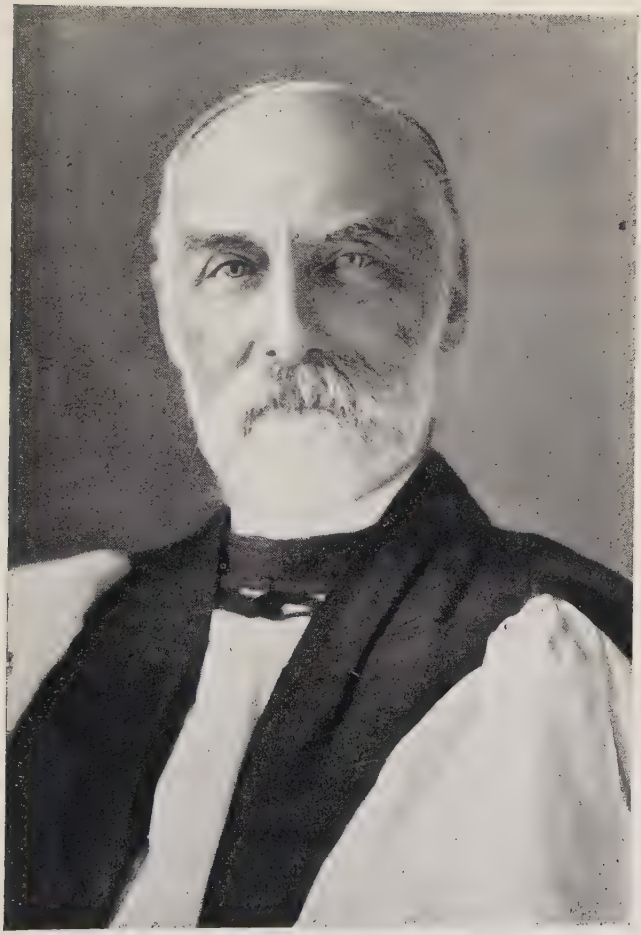
The pride which Irish churchmen felt in their Primate was more than an insular prejudice. The Archbishop of Canterbury (Dr. Randall Davidson), great in the counsels of the Anglican Communion, expressed the thoughts of many minds when, writing to the Irish Primate on the eve of his resignation, he observed:—

"It is always a grand thing when the bearer of one of our highest offices is a man who by his gifts adds

lustre to the position he holds—gifts, I mean, which lie outside the *necessary* range of qualifications. And I am quite certain that the Church of Ireland, at a time of peculiar difficulty, has stood forth before the world in a clearer light because she has been presided over by a man of independent genius, of high poetic power, and of literary and oratorical eminence such as yours. We have all sat at your feet time after time, and have learned, with a mixture of envy, admiration, and despair, to look on, from below, at the output of a teaching and inspiring force such as few have been privileged to wield. And when to all this is added the beneficent force of deep spiritual teaching, and the example of a noble personal life, the gain is of a sort which uplifts not the Church of Ireland only, but the Anglican Church throughout the world."

It was not to be expected that a nature so richly dowered with its almost unique combination of gifts in oratory and poetry should have delved with joy into the intricacies of finance, or revelled in its appreciation of those finer shades and nicer discriminations of points of order which so often test the powers of a President. The poet-preacher was content to leave such questions to his assessors. Mr. Henry Bruce Armstrong and the Chancellor of Armagh Diocese, Lord Justice Holmes, were always ready with valued help.

The appointment of a Primate to fill the chair of St. Patrick lay with the Bishops. The Archbishop of Dublin (Dr. Peacocke) declined to be nominated, and the choice of the Bishops fell on Dr. John Baptist Crozier



JOSEPH FERGUSON PEACOCKE, D.D.; *b.* 1835; Bishop of Meath, 1894–1897; Archbishop of Dublin, 1897–1915.

the Bishop of Down. The new Primate had been a Diocesan of ubiquitous energies during his ten years' Episcopate in the large and scattered dioceses of Ossory, Ferns, and Leighlin, visiting every remote parish, preaching and speaking on innumerable occasions, and creating almost a new ideal of Episcopal work in gaining the closest intimacy with synodsmen, vestrymen, and church workers of every kind. Nor were his activities confined to his own diocese. In England his services were in frequent request. In 1907 he had been translated to Down, and his work in the great northern diocese, accomplished at a critical time, was to endure.

Great enthusiasm was manifested in Belfast when the new Primate was presented with a motor car. The Marquis of Londonderry, in making the presentation, referred to the spirit of enthusiasm kindled by Dr. Crozier's Episcopate; and Mr. William Moore, M.P., now Lord Justice Moore, emphasized the point that among all the Primate's qualities the one thing every layman in his diocese felt for him was affection, because he was a human being. Mr. Moore had touched on a real characteristic. With every sense of the dignity of his high office, no Bishop was more human, or touched life more pervasively on every side, than the new Primate.

In an eloquent and timely address before the General Synod of 1911, Archbishop Crozier observed :—"All thinking men must recognize that our Church is about to enter the waters of a stormier sea than she has ever

faced, for the last forty years at any rate. At such a time we must strive clearly to know the course we have to take. On board the ship there must be no strife, no self-assertion, no revolt. We must keep a keen look-out for the tides and winds which we shall meet. There must be from time to time the readjustment of the sails, and the use of the sounding-line." To a marked extent the Primate was the embodiment of his ideals. Never had the Church's ship a more wakeful pilot, none more sensitive to every ripple on the waters, none more keen to detect a coming storm, none more ready to meet it when it came.

The Irish Church stood facing a period of prolonged political unsettlement. The Ulster trouble was then darkening the outlook, and the danger of civil war was imminent, when the great war burst on the Empire like a thunderstorm, and displaced all calculations.

The year 1911 was one of many changes. The vacancy in the See of Ossory, caused by the translation of its Bishop to Down, was filled by the appointment of the Dean of St. Patrick's, Dr. Bernard. A former Bishop of Limerick, Dr. Charles Graves, was the last Bishop who had been a Fellow of Trinity College. Dr. Bernard was the first ex-Fellow elected to the Episcopate under the new system. He had been for twenty-three years Archbishop King's Lecturer in Divinity, and had held the Deanery of St. Patrick's since 1902. Primate Alexander "heard in his distant retirement with great thankfulness that Dean Bernard had been appropriately raised to the Irish Episcopate."

The Dean of Clogher, Very Rev. C. T. Ovenden, D.D., was elected to the Deanery of St. Patrick's; and a Cambridge scholar of distinction, Rev. J. A. F. Gregg, B.D., Incumbent of Blackrock, Co. Cork, was appointed by the Divinity School Council to fill Archbishop King's chair. Belfast lost its Dean, Very Rev. J. J. Robinson, who, in announcing his resignation, thought that "he had done well in asking to exchange a somewhat tired man who had put in eight strenuous years for one who would come with unbreathed vigour to the work." The Dean had wished to be a missionary, and the work before him among young men far from their homes in Canada approximated to his ideal. Belfast received the news with surprise and regret, for the Dean had done a noble work in proving that a cathedral church could be a splendid centre of work and worship. Dean Robinson was succeeded by the Rector of Banbridge, Canon C. T. P. Grierson, who was in 1919 to become Bishop of Down.

Another remarkable event of the year was the celebration of the Centenary of the Church of Ireland Training College. The story of its life has been told by its Principal, Canon H. Kingsmill Moore, D.D., in an interesting volume entitled "An Unwritten Chapter in the History of Education." The College had a legitimate pride in its past, and had never achieved more solid work than in the twenty-five years which had elapsed since 1886, when its old name of the Kildare Place Society had been merged in that of the Church of Ireland Training College, on the recommendation of the Educational Endowments

Commission. Upwards of 600, or nearly fifty per cent., of those trained at Kildare Place since 1884, were present in honour of the occasion. The Archbishop (Dr. Peacocke), the Provost (Dr. Traill), and the Bishop of Meath (Dr. Keene) bore witness to the value of an address on the former triumphs of Kildare Place delivered by the Principal in the Theatre of the Royal Dublin Society. The Dean of St. Patrick's had placed his Cathedral unreservedly at the disposal of the College. A sermon preached by the Rev. Bernard Reynolds, Prebendary of St. Paul's and Inspector of Training Colleges, contained a noble tribute to the work of the College. He had always found that its work would stand comparison with the work of any like institution, and in his official capacity conveyed the congratulations and benediction of the Archbishops of Canterbury and York.

A Special Synod was convened in 1912 to deal with urgent questions of practical politics. The voice of Ulster was persistent. Her invincible determination never to be disinherited of her proud place in the Empire was a factor in the situation which could neither be evaded nor ignored; and the Synod was almost unanimous in its preference for maintaining the Legislative Union. But Mr. Walter M'Morrogh Kavanagh, the inheritor of a great name and the possessor of a personality which, apart from political differences, men regarded with reverence and affection, "emphatically protested against raising a political question in the Synod Hall or turning the Synod Hall into a political debating ground."

Colonel (now Sir) W. Hutcheson Poë and Rev. J. O. Hannay both prophesied that as the Church had been mistaken in its attitude towards Disestablishment, so it would again prove mistaken with regard to Home Rule. But the Synod's opinions remained unchanged. Its voice was strong and clear. Among the laity Mr. Richard Bagwell, D.L., a learned historian, and worthy representative of the Diocese of Lismore, the Earl of Desart, Col. C. G. Tottenham, and Col. Hon. Somerset Maxwell expressed the thoughts of many minds. To what extent men's opinions have since altered, need not here be discussed. At a later date no such Synod could have been held. Ireland had, for at least a time, ceased to be

> "The land, where girt with friends or foes
> A man may speak the thing he will."

Another question greatly exercised the minds of churchmen. The "Ne Temere" decree, against which the General Synod of 1908 had protested as "an attempted encroachment upon the laws of the United Kingdom," was the subject of an important communication from the Bishops. The Lambeth Conference of the same year had protested against the decree as a fruitful means of "intimidation or evasion on the part of unconscientious persons" which "would easily lead to grievous moral disorders in the case of the ignorant." The communication from the Bishops of the Church of Ireland in 1911 stated: "According to the decree, 'no marriage is valid which is not contracted in the presence of the (Roman) parish priest of the place, or of the ordinary, or of a priest deputed by them, and of two

witnesses at least.' This rule is henceforth binding on all Roman Catholics . . . As a result of this rule, it is now the case that, in Ireland, marriages which the law of the land declares to be valid are declared null and void by the Church of Rome, and the children of them are pronounced illegitimate. Nor is this a mere academic opinion; such is the power of the Roman Church in this country that she is able to enforce her laws without deference to the authority of the State." Great meetings in Belfast and Dublin protested against the promulgation of the decree; the General Synod had endorsed the opinion of the Episcopate; but the decree had come to stay, and was calculated to raise further trouble for many years to come.

Early in 1912 the Church had lost the services of Sir James Creed Meredith, Chancellor of the Diocese of Limerick, who had been an indefatigable worker as one of the Honorary Secretaries of the General Synod. His editing of its Journal had been marked by every token of minuteness and accuracy, and he spoke on matters of finance and administration with a fulness of knowledge and experience which made him formidable in debate. In the October of the same year the Diocese of Cork lost its Bishop (Dr. W. E. Meade), a saintly ruler, loved and revered throughout the diocese, who left a deep and lasting impression wherever he had laboured. "On his lips perpetually did reign the summer calm of golden charity." A Cork man by descent and birth, the Bishop had taken first Science Scholarship in Trinity College in 1856; had graduated with further distinction, winning a prize at the Fellow-

ship Examination. In 1863 he had been appointed to a living, in the gift of Trinity College, in the Co. Tyrone, and became Archdeacon of Armagh in 1885. In 1894 he returned to his native county as Bishop of Cork. In commemoration of the fifteen years of his Episcopate, the Bishop had been presented with his portrait in 1909. The Earl of Bandon, in making the presentation, said: "Your intimate personal knowledge of the people, even the poorest, your anxiety for their temporal and eternal welfare, your sympathy with us all, clergy and laity, in times of joy and sorrow, has touched all our hearts." The Dean of Cork (Dr. C. S. Bruce) affirmed: "No nobler man ever sat on the throne of St. Finbar." Three months earlier the diocese had lost its Archdeacon (Dr. Dacre Hamilton Powell), of whom Bishop Meade spoke as his "wisest counsellor and truest friend." He had commenced his ministry in the diocese in 1867, and had for many years held an honoured position among its clergy. Towards the close of the following year the Diocese of Cork was also to lose Dean Bruce, a preacher of fervid eloquence, a strong churchman, an honest critic. In 1912 a former Dean of Cork (Dr. Mervyn Archdall), who had for fifteen years been Bishop of Killaloe, resigned his See. His penetrative commonsense and practical ability had enabled him to do much valuable work for the Church.

1913 was a year of many changes. Dr. O'Sullivan retired from the See of Tuam, whose work he had actively supervised and generously supported since 1890. The Dean of Waterford, Very Rev. H. M. M.

Hackett, a former missionary under the C.M.S., who had done noble service in India, accepted a living in London; and Rev. Christopher M'Cready resigned his post as Assistant Secretary of the Representative Church Body after forty-three years of service marked by conscientious industry and a courteous willingness to help.

Canon T. S. Berry's resignation of the prebendal stall of Dunlavin in St. Patrick's Cathedral, on his consecration to the Bishopric of Killaloe, led to the appointment of Canon J. H. Kennedy, whose Donnellan Lectures had been translated into many languages, and of whose work on "The Second and Third Epistles to the Corinthians," Dr. Kirsopp Lake had spoken as "the most thorough treatise in any language" dealing with the problem which it investigated. A curious circumstance marked the appointment. The patronage of the prebendal stall lay with the united Synods, but they had not been summoned within the time required by the statute, and the Chancellor, Sir James Campbell, now Lord Glenavy, ruled the appointment must be made by the Archbishop. In explaining the circumstances in which the failure to summon the Synods had occurred, Archbishop Peacocke observed: "I can assure the Synods that the mistake was not intentional." The sentence was scarcely finished before it was punctuated by rounds of enthusiastic applause—an incidental tribute to the fact that the Synod to a man trusted the Archbishop with a confidence that nothing could impair.

The death of Very Rev. R. G. M. Webster, Dean of

the Chapel Royal, removed one of the best-known figures among the clergy of the Church of Ireland. His influence was strongly felt and valued in innumerable departments of Church life, and under his wise administration the house of the Association for Promoting Christian Knowledge became the recognized centre for varied activities. To his practical gifts of organization the Church Auxiliary Fund owed much.

Chancellor T. C. O'Connor was a foremost debater in the General Synod. A gifted orator, a doughty controversialist, he was in private and parochial life the kindliest of men.

Mr. W. H. Boyd, D.L., was a speaker of great natural eloquence and incisiveness. His character commanded respect; his words at all times evoked attention. The Diocese of Derry and Raphoe was justly proud of his attainments and grateful for his splendid work. In that comprehensive sphere of legislation connected with Irish land, and consequently with many leading churchmen, he was a recognized authority. The Bishop of Derry, Dr. Chadwick, truly said of him: "Mr. Boyd was a great figure among us; he would have been a great figure anywhere."

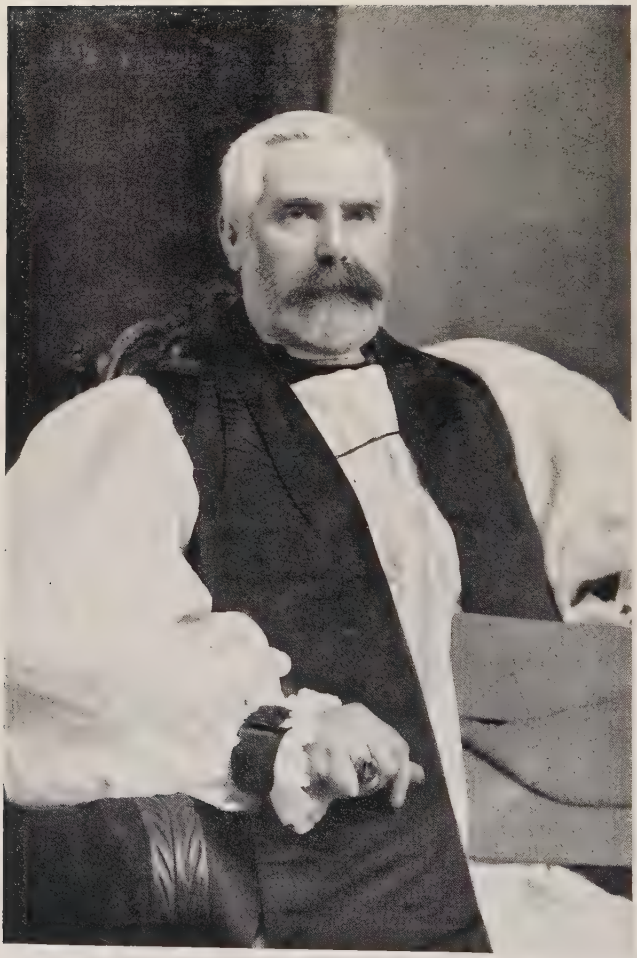
Mr. Thomas Gerrard, D.L., was a leading layman in the Diocese of Meath, whose munificence was splendid and secret. Mr. W. E. Scott, D.L., had served continuously as a member of the Representative Church Body since its foundation. He was a staunch churchman and a trusted counsellor of the Finance Committee.

Dr. William Moore Morgan, Librarian of Armagh, was a learned Head Master of the Royal School when it was in the zenith of its glory, as well as when it shared the depressing vicissitudes of Irish life.

The year 1913 was also marked by the consecration in September of an exquisite church of rare beauty by the Bishop of Ossory, Dr. Bernard. The Adelaide Memorial Church of Christ the Redeemer, Myshall, in the Diocese of Leighlin, had been erected by the munificence of Mr. John Duguid, in memory of his wife. The donor had passed to his rest a few months before the day of its consecration.

In the Synod of 1913 Prayer Book Revision was making its way. A Committee had been appointed in 1909 to consider the best manner of adapting the rubrics and services of the Church to present-day requirements, in accordance with a resolution of the Canterbury Convocation of 1908. Questions of doctrine and of the ritual canons were excluded from its purview. But the Committee were engaged on a valuable and necessary work in the modification of rubrics, the omission of redundancies, the enrichment by additions, and the provision of alternatives so as to promote greater elasticity. It had further committed to it an important work dealing with the use of the Psalter and the revision of the Lectionary.

Among those who discussed the proposals of the Committee were the stern, unbending Tories of liturgical debate, ever intent on the canonization of the *status quo*, who deprecated every change, and suspected



JOHN BAPTIST CROZIER, D.D.; *b.* 1853; Bishop of Ossory, 1897–1907; Bishop of Down, 1907–1911; Archbishop of Armagh and Primate of All Ireland, 1911–1920.

every addition. Such men had to be humoured before progress could be made. There were long, wearying discussions over minor points, and sometimes, when objectors waxed strong, and the Synod approached its closing hour, it seemed as if the labours of the Revision Committee would end in some resultless waste. And then a reformer, hopeful when things seemed hopeless, would move the suspension of standing orders for the purpose of extending the time limit. On such occasions it might have been anticipated that of all the members of the Synod the Primate would be foremost in longing for a cessation from his labours. He had presided all day in the stately Synod Hall, whose properties of ventilation were not among its virtues. A luncheon interval had not been his. He had unravelled many knotty points of order, had made many rulings, and soothed many susceptibilities; yet, of all the members of the Synod, the President seemed ever keenest to go on. When in rapid succession speakers unknown to the Synod had stated and restated their objections, the Primate, ever vigilant, unwearying, courteous, would arise, calling some seemingly unknown member by his name, thanking him warmly for his contribution to the discussion, and asking him if he could see his way to withdraw some blocking proposal, as it would add to the evident appreciation with which the Synod had already received his observations; and the speaker, flattered by the recognition of his identity from the chair, and grateful for the kindly reception which the Primate

had given him, would yield at once and resume his seat, more visibly gratified than if he had gained his point; nor did the Primate ever fail to add a personal note of thanks to the speaker for his deference to the feelings of the Synod. Never truly was there a President more consistently "on the spot" than Archbishop Crozier, and none whose mental gifts as a chairman were more uniformly in the highest state of effervescence.

When the General Synod met in 1914, the Primate commenced his address with ominous words, expressive of the deep anxieties of the time:—"Another year has passed away, and we meet again to take counsel for the welfare of the Church in the land we love best on earth. It has been a year of ever darkening shadows; and the clouds above our heads grow blacker, while portents of the coming storm gather quickly all about us. What was heralded as 'a message of peace' to Ireland has proved to be, on the contrary, a death-blow to unity of heart and purpose. Old sores have been reopened, old antagonisms revived, and Ireland has been rent asunder by disunion and strife. Is it not, indeed, a cruel tragedy that there should be the real danger of drenching the fair fields and towns of Ulster with the blood of our fellow-countrymen to create a 'united Ireland'?" The possibility of such a tragedy was then a real dread in the minds of churchmen. It had vanished when three months later the world-wide war enrolled the noblest sons of Ulster in defence of the Empire.

CHAPTER XIV.

THE GREAT WAR AND AFTER.

"And calm and patient Nature keeps
Her ancient promise well;
Though o'er her bloom and greenness sweeps
The battle's breath of hell.

"Still in the cannon's pause we hear
Her sweet thanksgiving psalm:
Too near to God for doubt or fear,
She shares the eternal calm."

THE Church of Ireland rallied to the Empire's call. From many a home her sons went forth, and the Primate was able to say: "As far as my own diocese is concerned, I know of no clerical home from which have not gone all the young men of military age to serve the Empire by land and sea and air; many, alas! never to return; and the daughters of the clergy have found their calling in munition works, hospitals, and elsewhere." In every diocese clergy and laity were one; the response was universal. That it was not so among all classes of Irishmen was a cause for sorrow; for the revolt against conscription meant that many Irish battalions were becoming Irish only in name. But the Church of Ireland honoured the splendid chivalry of the sons whom she had nurtured. Within the walls of parish churches, great and small, memorials were yet to rise which she could claim as her own:

"It shall be reported that he was born in her"; in many a remote district, in south and west, where churchmen were but few, there would be the thrill of a proud remembrance "that he was born there." In September, 1915, amid the struggle and the controversies which conscription had called forth, the Bishop of Ossory spoke some words to his Synod in Kilkenny which attracted much attention. Dr. Bernard said: "No man could foresee what the political condition of Ireland would be after the war was over. No reasonable man supposed that it would be unaffected by the war. Indeed, how could it be so? The best blood of Ireland, north and south, had been poured out freely in the common cause of king and country and freedom. Northern regiments and Irish Guards, the Dublins and the Munsters and the Inniskillings have died in the same trenches for us and for each other. The same grass grew over their graves in far-off fields." The Bishop hoped that they would hear no more of Irishmen arming against Irishmen. "We were proud of our Irish soldiers who fought shoulder to shoulder on behalf of us all. God forbid that any should encourage them to fight with each other."

Alas! the Bishop's hopes were to be sadly unfulfilled. In 1916 the Irish rebellion broke out; the Empire was wounded in its hour of extremity, and the controversies concerning partition were revived. The Bishops of the Church of Ireland in June, 1916, proclaimed that they were not satisfied from such evidence as was accessible to them that "the paramount plea of

Imperial necessity . . . is sufficiently well founded to justify the hasty adoption of a policy of dismemberment with which no Irishman is content, and which does not give the promise of permanence, of unity, or of the impartial administration of the common law."

Early in the same year the Lord Primate visited the Irish troops in France and Flanders, and had the novel experience for an Archbishop of coming within a few yards of a bursting shell. His Grace visited miles of trenches, addressed many companies of soldiers, and inspected numerous dug-outs. Each Sunday he had preached five times to companies of two or three thousand. Of his visit the Primate said on his return: "I went out to teach them; they have taught me—the patience of hope, and the joy of sacrifice and service in the battle of life." Amid his many duties Dr. Crozier found time to write letters without number to bereaved parents, and to the friends of those soldiers who had perished in the districts which he had visited during a memorable tour.

Since the war commenced the Church at home had suffered many losses. There was no stronger Imperialist, no more virile churchman than Dr. Anthony Traill, whose death in October, 1914, deprived the Church of a most strenuous worker. Born in 1838, he became Fellow of Trinity College in 1865, Senior Fellow in 1899, and Provost in 1904. Dr. Traill was largely responsible for the admission of women to the University of Dublin, before Oxford and Cambridge had fully opened their gates to woman-

kind. The last surviving member of the original Representative Church Body who continued to serve, he had both, centrally in Dublin, and in the Diocese of Down, Connor, and Dromore, done a most valuable work in the building up of Church finances. In educational work throughout Ireland he had been an expert of boundless activities, who rejoiced to grapple with problems which would have baffled many men less energetic or courageous. After Dr. Salmon's death, Dr. Traill for many years presented the Report of the Representative Church Body to the General Synod. He was a veritable master of finance, and behind his strong will was a deep-rooted attachment to the Church.

In the following month the Earl of Courtown, who, like Dr. Traill, had been a member of the original Representative Church Body, but had for some years retired from its work, died in his ninety-second year. Lord Courtown had given constant personal interest and service to the Church.

In 1915 the Episcopate lost by resignation the services of Archbishop Peacocke. In May the Archbishop had been laid low with a serious illness, and his resignation was announced in September. Dr. Joseph Ferguson Peacocke, who was born in 1835, had been Bishop of Meath from 1894 to 1897, and subsequently for eighteen years Archbishop of Dublin.

The Archbishop's resignation, though not unexpected, involved a sense of great loss. The Bishops,

in accepting it, spoke of him as "a brother greatly beloved and honoured, whose place it will be almost impossible to fill." His practical wisdom and deep devotion of character and purpose had been everywhere recognized; and the Bishop of Cashel, Dr. O'Hara, in presiding over the election to the Metropolitan See, declared that, with all the Archbishop's apparent reserve, "he had never met anyone who when turned to in times of trouble or difficulty would take more pains, be more lovingly sympathetic, and, above all, give wiser or more disinterested counsel." His successor, Dr. Bernard, who had been for four years Bishop of Ossory, affirmed: "The Metropolitan See of Dublin has been occupied by many great and gifted men, great scholars and thinkers, great churchmen and divines; but he doubted if it had ever been held by one who more fully realized the ideal of a Christian Bishop." When in May, 1916, the Archbishop passed away, men were reminded of some words in his primary charge to the diocese which revealed the secret of his influence. "It is," he had written, "by what we are, far more than by what we say or do, that we influence the world." "Men called him reserved and cautious," observed Archbishop Bernard, "and so he was, but that was because he held principles to be so sacred that he was slow to act on mere impulse, or under the guidance of every passing emotion."

The Archbishop's tenure of the See of Dublin was marked by sundry disputations over points of ritual

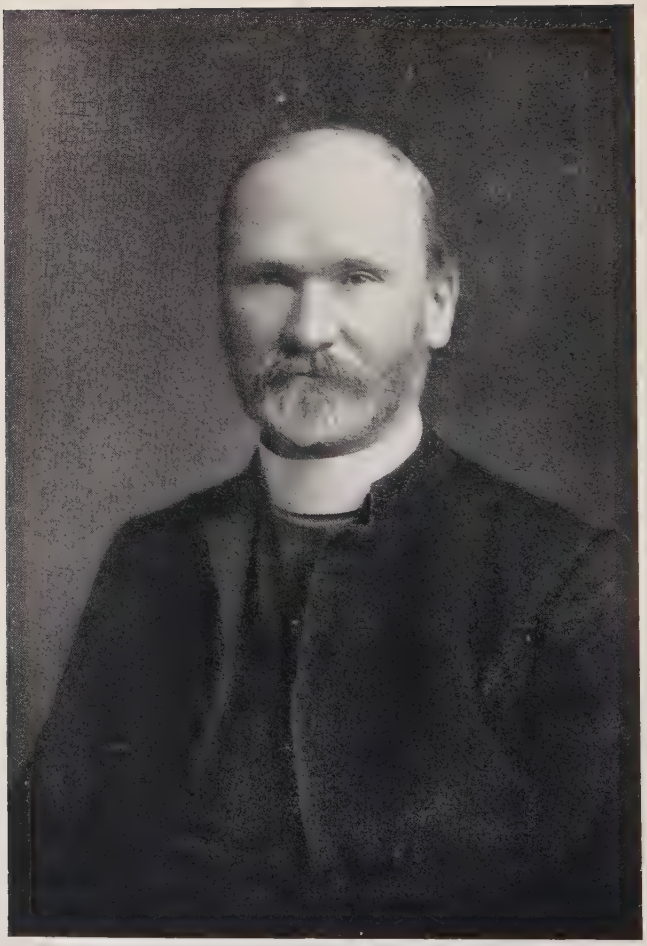
with which churchmen had been unhappily familiarized during the Episcopates of Archbishop Trench and of Archbishop Plunket. On one occasion a motion requesting the Bishops who were members of the Divinity School Council to use their influence in order to have certain books removed from the Divinity School course had been ruled out of order in the General Synod by the Assessor, Mr. Arthur Samuels, K.C., on the ground that the Bishops concerned did not sit as representatives of the General Synod, but were free to exercise an unfettered discretion as members of the Divinity School Council. But the proposer of the resolution, Mr. John Leech, K.C., reminded the House that in the Dublin Diocesan Synod such a resolution had been freely discussed. The fact, as alleged, was undoubted, for the Dublin Synod, more than any Diocesan Synod in Ireland, was permitted the questionable privilege of discussing at length many questions over which it could exercise no ultimate jurisdiction. It was commonly assumed that successive Archbishops regarded such discussions as something in the nature of a safety-valve. But a safety-valve in public is a dangerous thing, and no discernible good resulted from such constant disputations. Towards the latter years of Dr. Peacocke's Episcopate, questions of ritual in connexion with St. John's Church, Sandymount, were uppermost. The Archbishop declared clearly that he did not feel justified in taking any legal action in the matter, and the Vicar, Rev. F. S. Le Fanu, very properly declined to make any explanation before the Diocesan

Synod. Subsequently some visitors to the church convicted of "brawling" were severely admonished in the police courts, and bound over to keep the peace.

In all such discussions the Archbishop's impartiality was as evident as his earnest desire to raise the atmosphere of debate in a spirit of brotherhood. Since the days of Archbishop King, no Archbishop had, prior to his tenure of the See, held a pastoral charge in the diocese, and none valued more highly the pastoral work of a parish. Of Foreign Missions he was a life-long advocate and supporter, and no work of the Christian Church was nearer to his heart. In him the Diocese of Dublin lost a chief pastor who fed the flock of God "with a faithful and true heart, and ruled them prudently with all his power."

Dr. Alfred George Elliott, Bishop of Kilmore, was a man of outstanding ability, initiative, and courage. When, in 1897, the synodsmen of Kilmore, Elphin, and Ardagh elected Dr. Elliott as their Bishop, he was comparatively unknown outside his diocese, though rumour asserted that among the prebendaries of St. Patrick's Cathedral no preacher was more convincing or unconventional. But Bishop Elliott had not long occupied the See before he proved himself to possess one of the most creative and stirring minds on the Episcopate. He was in his seventieth year at the time of his appointment, and for eighteen years to follow exercised his office with unwearying diligence, ever suggesting and designing new methods of church

work, and gaining the reverent attention of clergy and laity. His private life was one of apostolic simplicity, and he gave with wonderful generosity to the Church. By his will he left all his property to accumulate till it reached £30,000, when it is to be devoted to an extensive scheme of parochial endowment throughout the diocese. Up to the very end there was no token of waning power. He had driven some seventy miles by motor on the Sunday before his death to take the duty of one of his clergy who had been ill. On his return he developed pneumonia, and passed quickly away. His Episcopate had been in every sense a memorable one. A man of absolute fearlessness, his opinions on Church matters were ever valued by thoughtful men. The General Synod had once passed some well-meaning resolution on the subject of Home Reunion. The Bishop seemed to detect a departure from Church principles, and in some charges subjected the resolution to a piercing scrutiny, and made men think, whether they agreed with him or not, that the difficulties of corporate reunion were greater than they had conceived. His political utterances were no less courageous. Many men doubted their wisdom; others were provoked by their strength. But as Archdeacon R. W. Boyd, one of his most gifted clergy, wrote:—"It would not have lessened their effect, even with adverse politicians, had they known that the old man of eighty and upwards was in the habit of writing them, like all his weightier and more responsible utterances, meekly



CHARLES FREDERICK D'ARCY, D.D.; Archbishop of Armagh and Primate of All Ireland.

kneeling upon his knees." To the Bishop was largely due the founding of the Divinity School Hostel, a home for divinity students, under the guidance of a warden—a home from which they could enjoy the unrestricted freedom of the alumni of Dublin University, while living in an atmosphere which would help to cultivate those spiritual ideals essential to their calling.

Bishop Elliott was succeeded in the See of Kilmore by the Ven. W. R. Moore, Rector of Longford, who had been appointed to the Archdeaconry of Ardagh by Bishop Shone in 1896; and the Archdeaconry thus vacated was filled by the appointment of Rev. R. Wallace Boyd, to whose learned researches the Irish Church is deeply indebted in the more recent Prayer Book Revision.

In 1915 and 1916 the Church had suffered further losses among clergy and laity. In the former year the Diocese of Armagh heard with regret of the death of its Archdeacon, Dr. Charles King Irwin, whose name is honourably associated with those who in the earliest days of Disestablishment had given such whole-hearted and valuable service to the Church. To his work as Secretary of the Palace Purchase Fund reference has already been made. His labours are fittingly recalled in the words of an inscription on a handsome clock: "Presented to the Rev. C. K. Irwin, D.D., in recognition of his strenuous and successful exertions that the Palace at Armagh should be in the future, as in the past, the residence of the Primate of All Ireland: A.D. 1889." Dr. King Irwin had been for more than twenty years Archdeacon of Armagh.

Canon Charles I. Graham, Rector of Celbridge, was a scholarly editor of "The Church of Ireland Gazette," who combined in a marked degree the highest gifts of a teacher and pastor. Dean Robinson had done strenuous work in Alberta and Winnipeg at a time of life when he might have sought for rest. Canon Gilbert Mahaffy was a foremost spirit in educational, social, and temperance work, who realized with burning intensity that the poor are, in a peculiar sense, the heritage of the Church of Jesus of Nazareth.

The Earl of Erne was a churchman generous and devoted. Lord Ardilaun, like his brother Lord Iveagh, had been a large-hearted and liberal supporter of the work of the National Cathedral, which his father had restored.

In 1916 the resignation of the Bishop of Derry, Dr. George Alexander Chadwick, deprived the Church of a man of many brilliant endowments. No debater in the General Synod was more formidable. His gifts as a writer of prose and poetry were known to many; and his commentaries on Exodus and St. Mark in the Expositor's Bible had been widely valued. Dr. Chadwick, who was born in 1840, was appointed Dean of Armagh in 1886, and had succeeded Dr. Alexander in the See of Derry ten years later. On his resignation the Diocesan Council expressed its appreciation of a rule marked by "firmness and fairness." Bishop Chadwick had ruled over the diocese for twenty years, and was succeeded by the eldest son of the former Archbishop of Dublin, Canon J. Irvine

Peacocke, Rector of Bangor, Co. Down, who was appointed by the Bench of Bishops during the period of his father's retirement.

1917 and 1918, the closing years of the great war, were marked by continuous political strife, in which the Church of Ireland was forced to take an unwilling part. The rebellion seemed only to accentuate the bitterness of feeling, and to emphasize the need for a speedy settlement. Once again questions of partition came to the front, and three Bishops of the Church of Ireland—Dr. Berry, of Killaloe; Dr. Plunket, of Tuam; and Dr. Gregg, of Ossory—joined with the Roman Catholic Bishops in issuing a manifesto in order "to show to the Government and the world that the country was unrelentingly opposed to partition." The wisdom of such a pronouncement was gravely questioned; and when it was attempted to defend this joint protest on the ground that the Bishops of the Church of Ireland had unanimously pronounced against partition in the previous year, the Bishop of Down wrote to say that the earlier document had been misinterpreted. The Bishops of Ulster were not slow to define their views; and a further manifesto, signed by the Primate and by the Bishops of Down, Clogher, Kilmore, and Derry, expressed their opinion that "the best way to secure the unity of Ireland is to preserve the Union with Great Britain." Owing to this pronouncement and a kindred expression of opinion by some of the Bishops of the southern province, the attitude of the Bench of Bishops became more clearly

discernible. It was evident that at least a majority of the Bishops was opposed to partition if partition were to be used as a means for facilitating the passage of a hasty measure of Home Rule during the progress of the war; but it was equally evident that the same majority was *not* opposed to partition if partition should prove to be the only way whereby the coercion of Ulster and consequent civil war could be avoided. Mr. H. V. M'Namara, a prominent layman from the Diocese of Killaloe, protested against the use of the term "partition" as a claptrap catchword, as if to declaim against the "partition" of a family threatened with the plague, because a section of them are isolated, so as to make sure that they shall not get it, even if the remainder do. Mr. H. de Fallenberg Montgomery, a distinguished representative of the Diocese of Clogher, reminded churchmen that the Church of Ireland was officially bound by the resolutions of three successive Synods in 1886, 1893, and 1912, which resolutions had never been rescinded.

Amid ever-increasing controversy, the Irish Convention was formed. The Archbishops of Armagh and Dublin (Dr. Crozier and Dr. Bernard) and the Provost of Trinity College (Sir J. P. Mahaffy) were among its members. From it much was expected, and nothing came. Its failure was pronounced, its findings satisfied no one, and the accredited representatives of the Southern Unionists found themselves alternately censured and canonised in Ireland—censured by many of their former friends as those who had surrendered

JOHN HENRY BERNARD, D.D.; Provost of Trinity College, Dublin.

the principles of Unionism ; canonised in the National press by some new-born admirers as those who, being wiser than their fathers, had outstripped the limitations of the party whose opinions they were supposed to express. Cardinal Logue had prophesied that if the Convention failed chaos would follow ; the Convention failed, and chaos was in store.

A question which since 1910 had excited much interest was that of Prayer Book Revision. In 1917 the interest was at its height. Men had not as yet grown weary, as they did in later years, when the proposals of the Revision Committee came up for consideration. Perhaps the weariness was partly due to the comparatively minor issues which were so often involved. A revision which excludes from its consideration all questions of doctrine or ritual has less of danger, and more of dulness. And the process of submitting to a democratic assembly the proposals of a body of Bishops, clergy, and laity, many of them far from being in anywise liturgical experts, invites exhaustive criticism, and is necessarily slow in its working. Possibly its one advantage is that it helps to ascertain the opinions of ordinary worshippers, who know what they like. But men's likings are very various ; and the members of more recent Synods who listened to proposals for revision and heard the opposition which they evoked were gradually coming to endorse the truth of Bishop Butler's dictum, that "it is a matter of much patience to hear some men talk." Nevertheless, the Prayer Book Revision Committee has

done most valuable work; and if men's patience endure, may yet accomplish more. It has made full and suitable provision for the observance of St. Patrick's Day and of the Feast of Transfiguration. It has enriched the Church's forms of prayer and thanksgiving by some beautiful collects derived from ancient sources, and has removed some phrases which were to many minds misleading or unintelligible. But the General Synod was inclined to be rigidly conservative with regard to such verbal alterations. Many proposals involving changes of an apparently trifling character have been rejected, because men felt that a little care in explanation could make the meaning of certain phrases clearer, and at the same time preserve a hallowed continuity of wording associated with the most cherished memories of childhood. Most unfortunately, a proposal to adopt a Companion to the Book of Common Prayer was ruled out of order on technical grounds, as being contrary to the provisions of an ancient Canon. The Companion aimed at greater variety and elasticity, and provided four Alternative Forms of Evening Prayer, whose use would, in the minds of many, be a gain of supreme value. Three of those forms were provided by Archdeacon R. W. Boyd, whose loss has been sorely felt by churchmen generally, and especially by the Prayer Book Committee; and a further form was provided by Dr. Pooler, the Archdeacon of Down. The Companion also contained a suitable form of Children's Service compiled by Canon Kingsmill Moore. The question of the possibility of its adoption is sure to recur.

Some names of great distinction had disappeared from the Church's roll of membership in 1917 and 1918. Chief among all was that of Dr. John Gwynn, who had succeeded Dr. Salmon as Regius Professor of Divinity in 1888. At the time of the first Prayer Book Revision, Dr. Gwynn was already a leading figure in the Church. In Derry and Raphoe his name was an abiding tradition. Of recent years—Dr. Gwynn had lived to be ninety—he had not been a member of the General Synod; but of him "The Church of Ireland Gazette" truly observed :—"Although almost unknown to the general public, and taking no part in the public life of the Church, those who knew Dr. Gwynn with any degree of intimacy knew that he was the greatest of her living sons. It is doubtful if any scholar in Ireland during the nineteenth century equalled, and certainly none surpassed, him in range of knowledge or in minute accuracy in detail. It was said of him by Dr. Rendel Harris that whatever Dr. Gwynn did would not need to be done over again—one of the highest tributes that could be paid to any man." His intellectual sympathies were extraordinary in their range. No kind of learning came amiss. In his knowledge of Syriac he was supreme; and in later years his edition of the Book of Armagh was a *magnum opus,* with all the massive learning and finished accuracy of a great scholar. Many of the clergy will long remember him as one who not only inspired their studies, but followed their careers in later life with an affectionate interest. Dr. Gwynn loved young men,

and they instinctively responded to his touch. Three of his sons have been Fellows of Trinity College, one of them, the late Mr. Lucius Gwynn, having been Ireland's most famous cricketer. The Dublin University Missions in China and India shared the sorrow of many when his long and honoured life was closed.

Dr. Gwynn's successor, Rev. Alan Hugh M'Neile, D.D., Fellow of Sidney Sussex College, Cambridge, a distinguished theologian and devotional writer, possessed yet another advantage in the eyes of Irish churchmen. He was a grand-nephew of a former Dean of Cork, Dr. William Connor Magee, the great Bishop of Peterborough who had so nobly defended the Church of Ireland in the fateful struggles of 1869.

Among the laity, Sir Anthony Weldon, of the Diocese of Kildare, was one whose character helped to raise the standard of public life and patriotism. Sir William Watson was long a loyal and efficient supporter of church work in Dublin. Major J. H. Connellan, a member of the Representative Church Body from the Diocese of Ossory, gave freely of his time and zeal to promote its welfare. Mr. J. R. Garstin was the first layman to take the B.D. degree in Trinity College, and an antiquarian whose devotion to the Church was well known in the Diocese of Armagh.

Among the clergy there was no name more fitting to conjure with than that of Canon J. C. Pounden. His influence in the Diocese of Down, Connor, and Dromore was almost unique. No exponent of the old evangelical theology was more generally honoured and

beloved. Dr. Robert Walsh, Archdeacon of Dublin, was a practical administrator of persevering industry, who gave continuously of his best to the Church which he loved. Dr. James H. Walsh, the Dean of Christ Christ, was a cultured classic and theologian, who had been a member of the Chapter of Limerick Cathedral before his long and honoured ministry in Dublin. Canon J. G. Carleton, D.D., Treasurer of St. Patrick's Cathedral, was for some time Deputy for the Regius Professor of Divinity, Dr. Gwynn, and a parish clergyman as scholarly as he was unassuming.

A curious incident, during the Synod week of 1918, showed how difficult it was for churchmen to take their part in any organization where questions of present-day policy were open for discussion.

The Irish Guild of the Church was formed for the purpose of preserving what was best in Irish ecclesiastical traditions and customs. The Bishop of Killaloe, Dr. Sterling Berry, ever anxious for a peaceful settlement among all classes of Irishmen, and hopeful of its prospects, was the President. At a meeting held during Synod week it was moved to rescind a resolution passed after the Irish rebellion of 1916, affirming loyalty to the King. The Bishop made it clear that if such a proposal were carried it would be impossible for him to remain a member of the Guild; but the provocative resolution was passed, and the Bishop of Killaloe retired, on the ground that the Church of Ireland does and must teach loyalty to constituted authority.

November 11th, 1918, was a day to be long re-

membered. The Prime Minister moved the adjournment of the House of Commons to St. Margaret's, Westminster, there to give "humble and reverent thanks for the great deliverance of the world from its great peril." The Irish Primate sent a letter to his clergy: "The glorious news which has reached us to-day of complete victory for the cause of honour and truth fills our hearts with gratitude and our mouths with praise. Let there be a special Thanksgiving Service in all our churches on Sunday morning next, and prayer to God that we may amend our lives, and 'improve this great mercy to His glory, the advancement of His Gospel, the honour of our Sovereign, and inasmuch as in us lieth to the good of all mankind.'"

The war was, indeed, ended; but it did not usher in an era of peace for Ireland.

In the Synod of 1919 a question which had long attracted attention was the occasion of an interesting debate. The expediency of assigning to women a certain definite position in the management of church affairs had been the subject of a largely signed petition presented to the General Synod of 1914. The Primate had then expressed his regret that in the petition the question of the admission of women to Select Vestries and to the post of Parochial Nominators should have been brought forward together, inasmuch as many who approved of the former would not readily sanction the latter; but he added: "I only ask that no prejudice created by the sex-war of women who fear not God neither regard man may be allowed to obscure the

JOHN ALLEN FITZGERALD GREGG, D.D.; Archbishop of Dublin.

real gravity of the question at issue. The women whose appeal is sent to me are amongst the noblest church-workers in Ireland, and by the help of many of them two of the grandest agencies for the elevation of the race—the Mothers' Union and the Girls' Friendly Society—are being faithfully worked. Thank God that such women are still the chief glory of our land. They provide most of life's atmosphere. They do the larger voluntary part of our church work. They fill to-day the same office as Mary Magdalene on the morning of the Resurrection. They are *apostolae apostolorum.*"

Ten years previously the Bishop of Cashel (Dr. O'Hara) had brought the matter before the General Synod, at a time when men were far less sympathetic towards the proposed change than in later years. A distinct divergence of opinion marked the discussion in the Synod of 1914. Rev. Canon J. A. F. Gregg, B.D., had then moved that, in accordance with the terms of the petition presented, women should be eligible to be appointed members of Select Vestries, and to act as Churchwardens and Parochial Nominators. Canon Gregg, in referring to the great changes which had recently come about conferring many privileges upon women which they had not previously enjoyed, believed that there could be only three objections to granting the request of the petition signed by 1,400 women members of the Church. The first was incapacity, which could not be sustained in face of the facts. The second was the position taken up by St. Paul; but St. Paul spoke only against women teaching in the

Church; he did not refer to any of the matters in the petition. The third objection was one of prejudice. Mr. Justice Madden, the eminent Shakespearean scholar and Vice-Chancellor of Dublin University, strongly supported the proposal, which was equally strongly opposed by the Bishop of Ossory, Dr. Bernard. The Bishop said that he was not impressed by the argument that they should go back to the status at the Disestablishment, as then the Church was governed by the aristocracy; now it was governed by the democracy. Women had assisted in church work for the past forty years, and would continue to do so. In country parishes the principal trouble was connected with social disputes, and he believed these would increase rather than diminish if they had women on the Select Vestries. Women acted largely on the dictates of the heart as against the dictates of reason; and if they had women Parochial Nominators, they all saw obvious difficulties which might arise. The Bishop of Down (Dr. D'Arcy), in reply to the Bishop of Ossory, urged that if women were allowed to take part in the Church in the aristocratic days, how much more should they do so in a democratic Church? On the question of abstract right, women, who gave large sums of money to the Church, had surely a right to a share in the administration of that money.

But the motion to admit women to the proposed privileges was lost. Many of the laity seemed to fear that men's interest in church work would be imperilled if women were officially assigned a share in it; and the

Synod refused to give its approval to the preparation of a Bill to carry the proposed reforms into effect. Yet the whole discussion had at least been one of sympathetic interest; and in the following year the Synod gave its sanction to a resolution proposed by Judge Madden, and seconded by Canon Gregg, suggesting the appointment of a Committee "to collect evidence respecting the association of women with the parochial administration of church business." In 1916 the Committee was re-appointed; and in the following year it presented a valuable report, which was adopted by the General Synod. In 1919 the question was again re-opened. The leading protagonists on either side had not changed their views; but the number of Synodsmen in favour of admitting women to office in the Church was visibly increasing. Once again, Dr. Gregg, now Bishop of Ossory, introduced the Bill for the extension of the franchise to women. "Why this unjust sex discrimination in the Church?" he inquired. The State had already sanctioned the principle involved in the change. The Welsh Church was about to remove the disability. A body of English churchmen were beginning to express themselves in favour of this reform. The Synod might reject it now, but it was coming; there was a real grievance and a genuine demand. Once again, Dr. Bernard, now Archbishop of Dublin, moved the rejection of the Bill. The sexes were discriminated by nature. He would like to see the great lady of the parish on the Vestry, but not the gardener's wife. Then would it make for parochial

peace? Squabbles would be trebled if they admitted women. The Bishop of Down (Dr. D'Arcy) once again drew a different conclusion from Dr. Bernard's premisses. Sex discrimination was an argument for the vote. The other half of humanity was entitled to its own representation. Legislation in past years would have been indefinitely benefited if women had shared a voice in its framing. The whole discussion recalled the debate of 1914, and once more the advocates of women's suffrage in the Church were defeated. On a show of hands the motion had in the first instance been carried; but on a vote by orders, the lay vote turned out the Bill, 62 laymen being in its favour and 77 against; while the clergy in ever-increasing numbers showed themselves in favour of the proposed reform. The voting gave promise of a success which was to be achieved in the following year.

In 1919 the Bishop of Cashel resigned his See, to which he had been appointed in 1900. Dr. O'Hara had been the Episcopal pioneer of the movement for conferring a fuller share in the government of the Church upon women, and he has happily lived to see its accomplishment. To him more than to any single churchman was due the erection of the new cathedral in Belfast. In Coleraine he had restored and beautified a noble church, and his generosity had supported the work of secondary education in his southern diocese. Born in 1843, he had served in the Church of Ireland since his ordination. His gentle perseverance and winning courtesy had in varied spheres of work

appealed to all. The Bishop was succeeded by Very Rev. Robert Miller, Dean of Waterford.

Among the laity, the Marquis of Ormonde was a leading churchman, ever generous in his support of St. Canice's Cathedral, Kilkenny, and its choir funds.

Sir William Quartus Ewart was the distinguished son of a distinguished father, whose name had been closely interwoven with many aspects of church life in Belfast for more than fifty years, and the influence of his deeply religious nature had told in all departments of civic life. His munificence was beyond praise.

Canon F. F. Carmichael, the brother of a former Bishop of Montreal, was Chancellor of Christ Church Cathedral, and for fifty years Chaplain of the Magdalen Asylum, Dublin. Dr. Carmichael was one of the great preachers of the Church of Ireland. His splendid originality and absolute fearlessness attracted many who might otherwise have been lost to the Church. His chapel was always well filled with a thoughtful congregation, composed partly of judges, lawyers, and Fellows of Trinity College. A forceful style, wedded to rhetorical gifts of a high order, never failed to attract. In Trinity College he had the distinction of being twice chosen as Donnellan Lecturer, and at the opening meetings of the College societies—Theological, Historical, Philosophical—he was ever a welcome speaker. There his unique gifts of humour and satire had full play; and when men of great distinction in Ireland or elsewhere came to address such audiences, Canon Carmichael was almost invariably the speaker who

made the greatest impression. If his theological views were unpalatable in more orthodox circles, the preacher himself was the most popular of men, who possessed hosts of admirers and friends; and on many subjects his thoughts, then considered revolutionary, have since come to be the accepted belief of the average man. Canon Carmichael had reached his eighty-seventh year, and his death left a blank in the life of the city which no one was destined to fill in quite the same way.

Dr. Carmichael was succeeded by Canon Samuel Hemphill, D.D., a former Professor of Biblical Greek in the University of Dublin, who had for many years been a prominent churchman in the Diocese of Killaloe.

The death at an advanced age of the Venerable William Sherlock, Archdeacon of Kildare from 1909 to 1914, recalled memories of the early Revision days, when his restraining wisdom was one of the factors which helped in preserving the Prayer Book. The Archdeacon was a liturgiologist of wide research and an antiquarian of diligence. He had been Donnellan Lecturer in 1886, and had from 1866 to 1879 been curate of Bray. His tenure of that curacy was marked by a curiously unknown and interesting piece of church history. Bishop Samuel Wilberforce, of Winchester, had moved at the Canterbury House of Convocation in 1871 that a new Lectionary should be provided. Convocation agreed, and requested the Bishop to frame one. The Bishop wrote to his former curate, Dr. Trench, then Archbishop of Dublin, suggesting that he should undertake the task. But it was the first year

of Disestablishment; the Archbishop's hands were already full; and, unwilling to disappoint his friend, Archbishop Trench requested one of his ablest clergy, Canon J. G. Scott, Rector of Bray, to draw up the proposed Lectionary. Canon Scott, like his Archbishop, was busy in the work of reconstruction, and he in turn assigned the duty to his curate, Rev. William Sherlock. Mr. Sherlock, admirably qualified for the task, framed the new Lectionary, which Convocation accepted, and thus it came to pass that a Lectionary, commonly in use throughout the greatest national church in Christendom, under lawful authority, for many years, was the composition of an Irish curate.

The death of the Most Rev. James Bennett Keene, Bishop of Meath, removed a most learned member of the Episcopate. The Bishop's university career was one of amazingly varied successes. Honours in Classics, Hebrew, and Science were followed by Mathematical Scholarship. At his degree a Gold Medal in Ethics and Logics was coupled with another in Mathematics, and the highest distinctions in Divinity followed. And, unlike many men who have been distinguished in collegiate days, the Bishop continued his varied studies after ordination, and in the comparative quiet of a country rectory amassed vast stores of knowledge. The precise connotation of the term "scholar" may not be easy to define. It is sometimes applied to those who with a university connexion have published a book, but in every university there are men who publish nothing, and are in many cases more scholarly than

those who appear in print. Bishop Keene wrote no book, nor did he bend his mind to the discipline of any specialized scholarship. But his weakness, if such it was, in one direction was his strength in another. Scarcely any subject seemed outside his knowledge. No Bishop of his day surpassed him in general information; and acrostic-seekers, puzzled by some recondite reference, could rely on the Bishop of Meath as a help in their difficulties. The mind which could move freely through the range of ancient literature, and had mastered modern science in various departments, had the simplicity of a child. He was equally learned, loving, and lovable. Born in 1849, he had presided over the Diocese of Meath from 1897 to 1919.

The year was further marked by some remarkable changes. Dr. John Henry Bernard, Archbishop of Dublin, to the general regret of churchmen, retired from the Irish Episcopate, on his acceptance of the Provostship of Trinity College, Dublin. The Bishop of Down (Dr. D'Arcy) was unanimously chosen by the Bishops as his successor.

The death of Charles G. Marchant, MUS.D., in January, 1920, deprived St. Patrick's Cathedral of a musician who had since 1879 been its brilliant organist. Dr. Marchant had collaborated with Dr. C. H. Kitson in the editorship of the new Hymnal, over which a Committee had laboured for seven years. Among its many attractive features is a group of "Hymns from Ancient Irish Sources," which gives the book a national flavour. The volume was to some

extent a new edition of the Hymn Book of 1873, but it contained an unrevealed wealth of traditional melodies, and had been amplified so as to include many hymns suitable for home use and for mission services. It possessed the further attraction of retaining from earlier hymn books many familiar tunes by the most gifted of Irish composers—Sir R. P. Stewart, G. W. Torrance, Arthur Patton, T. R. G. Jozé, and Hastings Crossley.

In February Canon Arthur E. Ross, M.C., was consecrated Bishop of Tuam, in succession to Dr. Plunket, who had been translated to Meath. The consecrating prelate in Armagh Cathedral was the Archbishop of Dublin, owing to the serious illness of the Primate. In April the Church heard with a sense of irreparable loss that Archbishop Crozier had passed away. The Primate had just completed his sixty-seventh year. His splendid powers had been overtaxed, and the Church was bereft of an inspiring leader. Dr. Crozier, who was born in 1853, had graduated while yet in his teens. Before his ordination he had held office as President of the Philosophical Society and Auditor of the Theological Society in Trinity College; and there he laid the foundations of his felicity in spontaneous and eloquent speech. As Rector of the parish of Holywood, adjoining Belfast, he quickly made his mark in the great northern diocese, and throughout his Episcopate of twenty-two years flung the full force of his superabundant energies into the work of the Church. Dr. Crozier was the Wilberforce of

the Irish Episcopate. Men marvelled alike at his resourceful gifts and his tireless capacity for work. Canon Liddon has in the stately periods of a bygone generation drawn a portraiture of Bishop Samuel Wilberforce, and his words are curiously applicable to Archbishop Crozier. In speaking of Wilberforce's "astonishing social and mental versatility, his combined flexibility of heart and head, so entirely beyond the reach and even the comprehension of ordinary men," Liddon wrote: "Although he found time to read and to learn more than do the majority of students by profession, yet he was wont to say of himself that he had to deal not with books but with men . . . This was, among his many great gifts, the prerogative endowment of this most remarkable man—that he could, without effort, and with the readiness and grace of a perfectly natural instinct, identify himself with human beings who agreed in almost nothing except the being human. He was ever ready for intimacy with people of all stations and temperaments: he was courtier and peasant by turns; the friend of kings and ministers, and the familiar and accustomed inmate of the penitentiary or the workhouse. He could approach, with the same resistless persuasiveness, the most cultivated and the roughest of mankind; and, up to the last year of his life, he could exchange the gravest business of his high office at a moment's notice for a children's game, into which he entered with the natural and unconstrained enjoyment of a child. He was at home with the most religious, and, in a sense, with the least

religious of men; ever aiding and elevating the one, and doing what he could—in fact, doing much—for the other. He was the friend, the trusted, sympathizing, intelligent friend, of the studious and the practical, of the enthusiastic and the cautious, of the light-hearted and the sorrowful. . . . With perfect ease he could pass from scene to scene, from man to man, the most dissimilar, as though, far from experiencing any strain upon his sympathies, he found positive relief in the sharpest ethical contrasts; and he made each one feel that his sympathy was perfect, so perfect as to seem for the time to preclude the possibility of sympathy in any opposite direction." To many Irish churchmen such words will recall their Primate. Behind all his amazing adroitness and dexterity in the manipulation of large assemblies, there lay the beating of a big and kindly heart, which showed a radiant happiness in making new friends, and observed a hallowed constancy towards those of older days. But Dr. Crozier would have had little sympathy with the indiscretions of the great Bishop's diary. His opinion of such publications was best expressed in a parody which he would quote—

> "Lives of great men all remind us,
> As the pages o'er we turn,
> That we're apt to leave behind us
> Letters which we ought to burn."

The Archbishop's quickness was indeed extraordinary. A Belfast vicar had invited the then Bishop of Down to preach. In the vestry the Bishop

asked some particulars as to his hearers. The congregation was more than a thousand, he was told, and there were representatives of many parochial organizations, which the vicar proceeded to enumerate. In the course of his sermon, Bishop Crozier called out in succession the names of those different societies, and asked at intervals that their respective representatives should stand up. To each in turn he addressed some apposite words, and concluded by working his observations into a telling summary. Here was a novel achievement, accomplished on the spur of the moment, beyond the range of academic lore, spontaneous in its conception and effect; and it readily indicates the exceptional gifts of the Primate. His successor, in referring to his power as "an almost unrivalled master of assemblies," explained the nature of his gifts: "It was the man himself, the personality, the human sympathy, the quick response of soul to soul, as well as of mind to mind, that created that rare power. It was these same qualities which tempered his keen wit, so that it never cut unkindly, and made him, wherever he went, a man among men, most human and most lovable . . . and behind it all was a simple Christian faith which never wavered."

The Archbishop of Dublin (Dr. D'Arcy) succeeded to the Primacy, and Dr. Gregg, the Bishop of Ossory, became Archbishop of Dublin. The Diocese of Ossory was filled by the appointment of Canon Godfrey Day, Vicar of St. Ann's, Dublin, eldest son of the Bishop of Clogher, the jubilee of whose ordination to the priest-

J. A. Maconchy, Chairman of Finance Committee, R.C.B.

hood had been celebrated two years earlier by the presentation of his portrait, the gift of the clergy and laity of his diocese. By Canon Day's appointment the Diocese of Ossory again possessed a Bishop, as from 1875 to 1878, whose father was at the same time a member of the Episcopate. The new Bishop had been a member of the Cambridge University Mission in Delhi from 1902 to 1907.

The General Synod of 1920, which met under the Presidency of the new Archbishop of Armagh, discussed again the question of the ecclesiastical enfranchisement of women. The Bill of the previous year was re-introduced by the Bishop of Ossory, Dr. Gregg, so soon to be Archbishop of Dublin; and his advocacy of the measure was powerfully reinforced by Judge Wakely (Mr. John Wakely, K.C.), who had so often acted as an effective Assessor. There was no doubt as to the opinion of the Synod. Objections seemed to have been answered to its satisfaction in previous debates. 133 clergy and 84 laymen supported the Bill, 27 clergy and 43 laymen opposing it. Eventually in Committee it was decided that women should not be entitled to hold more than six seats on Select Vestries. The result was a distinct triumph for those who had so long supported the Bill, and saw at length the prejudices of earlier days disappearing and victory attained. In the same Synod, Mr. J. A. Maconchy had, in lambent and lucid speech, unravelled the threads of R.C.B. finance, with all their intertangling subtleties. But the subject which dominated all else

was that of Church Reform. It had been forced upon men's minds by the inexorable logic of circumstances. "The Church of Ireland Gazette" rendered memorable help to the cause at a critical time; and churchmen had learned that reform was an imperative necessity. Clerical stipends were notoriously inadequate, and the clergy found themselves facing serious financial embarrassment, with no prospect of relief. And not only were the incomes of the clergy inadequate. In many parishes there was not sufficient work for any man of average energy.

Before the Synod met, the Report of the Committee on Retrenchment and Reform, which had been appointed by resolution of the Representative Church Body, had done much to pave the way for drastic action. The Report revealed the dire insufficiency of clerical incomes, and the lamentable waste of man-power. The only remedy for such evils was compulsory union of parishes on a comprehensive scale. During the discussion of the Report, the most notable speech was delivered by Mr. Walter M'Morrogh Kavanagh. Mr. Kavanagh emphasized the causes of unrest in the Church. They must be met. They were deep-rooted, but happily not ineradicable; and he had been greatly struck by the earnestness and sincerity of the younger clergy, clamouring for reform. They were out, not for money, but for work. Lord Farnham and General Ricardo pleaded most earnestly for definite legislation; and Mr. Gerald FitzGibbon, in asking for something more tangible than airy resolu-

tions, demanded that the discussion should be confined to certain essential proposals of the Report, with a view to immediate action. This practical advice was followed. A Special Synod was convened for November, and passed an amount of new and valuable legislation, which entitles it to be considered one of the most important Synods held since Disestablishment. In his opening address, the Lord Primate pointed out its significance : " Nothing more momentous had happened in the history of their Church than that Synod. It marked a very definite epoch. The last few years had brought them into a new world—a world vastly different from the world of the pre-war period. How remote that peaceful, prosperous old world seemed to them that day ! But they must not spend time looking across the heaving waters of the great flood ! They must descend the slopes of their Ararat, and see what they could make of the world in which they found themselves. The work which had been done by the Committee had had the result of putting into very distinct shape the proposals which came before the Synod in May. They knew where they were as far as those proposals were concerned. They formed a very clearly defined programme, and, so far as he could see, there was no rival programme. The proposals which came before them in the Bills which filled their agenda dealt first with the fixing of a minimum stipend. There must be a living wage for the clergy if they were to have a clergy at all. . . . He asked them to remember that they were not there

merely to deal with a financial problem. They were not there to get money. They were there that they might so deal with a great problem of reconstruction that the spiritual resources of the Church might be fully used for the glory of God and the benefit of His people." The Synod was, indeed, epoch-marking; and the reforms which it sought to effect were eagerly pushed forward by the laity. A distinguished representative of the City of Belfast, Dr. R. Kyle Knox, had written two years earlier: "I think we should never lose sight of the fact that the existence of the Church of Ireland as an organized body is due to the devotion of the clergy of 1870, who trusted us, and placed the whole funds, the provision for themselves and their families, in the hands of the Representative Church Body . . . and in the stress and trouble of the terrible days of 1918, when the utter insufficiency of the clerical incomes has been forced on public notice, it is our duty to remember what we owe, and it is scarcely possible to overrate our obligation." The spirit of such observations had kindled a generous response; and the far-reaching reforms attained by this Special Synod were won by like-minded men. An abbreviated summary is all that can here be given.

1. A minimum stipend for future incumbents of £400 a year and a free residence was fixed; and a minimum stipend of £200 for curates.

2. A Central Fund was inaugurated.

3. A Board of Commissioners was appointed with powers to frame schemes for amalgamation, and to

override, if necessary, the decisions arrived at by Diocesan Councils.

4. In order to hasten the grouping of parishes, the Bishops were given power during the forthcoming period of five years to suspend, in certain cases, the action of Boards of Nomination, and to appoint clergymen to vacant cures.

The last-named Bill, which in proposing to abolish for a time the patronage of Parochial Nominators, might easily have evoked opposition, owed much to the impressive advocacy of Sir J. H. Campbell, now Lord Glenavy. The Lord Primate expressed the gratitude of churchmen to two lawyers, whose assistance had been of paramount value in the preparation of the Bills—Mr. Henry Cole Bowen, Chancellor of the Diocese of Cork; and Mr. Gerald FitzGibbon, K.C., Chancellor of the Diocese of Limerick; and the Committee on Retrenchment and Reform indicated "their profound appreciation of the assistance they had received from their indefatigable Secretary, Rev. C. K. Irwin." Thus, at the close of fifty years of Disestablishment, a Synod had been held as important in its work as the first of its predecessors had proved to be. But, as Synodsmen then felt, the condition of Ireland was threatening all reform. It was impossible to reckon upon any permanently fixed population in the south or west, and events were moving with disconcerting rapidity. The conscience of the Church was profoundly shocked by the awful happenings of Sunday, November 21st. In strong

and searching words the new Archbishop of Dublin, Dr. Gregg, uttered a note of solemn warning: "Ireland is writing its judgment upon its own being with its own hand. The civilized world shuddered at the story of assassination that reached it from Dublin on Monday, November 22nd. Ireland, familiar with deeds of blood, accepted it well-nigh unmoved. The greater part of the nation has taken no steps to repudiate the crime . . . I would appeal to my fellow-countrymen to rise up and with one voice declare that murder for political ends must stop. Ireland has only to speak, and such is the moral force of a nation's will, the thing is done." The Archbishop's appeal was fruitless, and in its fruitlessness lay the harbinger of further moral disaster and decline.

In October, 1920, the death of Sir Algernon Coote, President of the Church Missionary Society in Ireland, removed a layman of great influence and deep religious sincerity. In his own Diocese of Leighlin, his varied activities helped to develop the spiritual side of the Church's work, and of Foreign Missions he was ever a fervent advocate and a generous supporter. Sir Algernon was succeeded in the Presidency of the C.M.S. by General J. D. Crosbie.

Ven. William Colquhoun, formerly Archdeacon of Derry, and for seventeen years one of the Hon. Secretaries of the General Synod, was one of the most distinguished and honoured clergymen of his day. A man of most scholarly attainments and an ideal pastor, his greatness of soul exerted a deep influence upon the diocese which he adorned.

In July churchmen were gratified when the University of Oxford conferred its honorary D.D. upon the new Primate; and towards the close of the year the approaching resignation of the venerable Bishop of Limerick (Dr. Orpen) was announced. The Bishop, who was born in 1837, had been elected to the Bishopric of Limerick by the votes of his clerical and lay brethren in 1907. A true Father in God, he had been equally loved and honoured during his long ministry in the diocese. The General Synod also lost, through resignation, one of its most eloquent members, Canon J. W. Tristram, who had done a valuable work in the promotion of Religious Education. The Venerable J. K. Latham, D.D., Archdeacon of Ferns, resigned the parish of Wexford, of which he had been Rector since 1878. The Archdeacon occupied an almost unique position in the Diocese of Ossory, Ferns, and Leighlin, whose clergy and laity had on many occasions joined to do him honour.

When the year 1920 closed, the Church of Ireland had completed her fifty years since Disestablishment. They were years of mingled sunshine and shadow, years of bright hopes and great achievements, but also years wherein the difficulties of her journey were often only too apparent; years when the shadows struck across her sunlit hopes, and seemed ever deepening and darkening round her path. No single term could describe the vicissitudes of her varied life. Men cannot tell the colour of the sea when the shadows of the clouds are encircling it and the breakers are

leaping in the distance. Yet who can doubt that in all these changing years the good hand of God had been upon His Church? She had captured the affectionate allegiance of numberless sons and daughters, amongst the noblest in the land, who believed in her mission, and gave her loyal and unstinted service. Fifty years may be but a short time in the life of a Church, yet the period will be of abiding interest to all who shared in its vicissitudes, and may prove a source of inspiration to churchmen yet unborn.

The writer realizes with profound relief and thankfulness that this sketch is not to deal with the events of 1921 or 1922. A graphic picture of the trials and losses which churchmen have of late so bravely faced is incidentally given in a letter by the Roman Catholic Bishops, issued in October, 1922. "The present state of Ireland," says the R.C. hierarchy, "is a sorrow and humiliation to its friends all over the world. A section of the community, refusing to acknowledge the Government set up by the nation, have chosen to attack their own country as if she were a foreign power. . . . They have caused more damage to Ireland in three months than could be laid to the charge of British rule in so many decades. . . . Side by side with this woeful destruction of life and property there is running a campaign of plunder, raiding banks and private houses, seizing the lands and properties of

GROUP OF BISHOPS PRESENT AT THE CONSECRATION OF VERY REV. HARRY VERE WHITE, DEAN OF CHRIST CHURCH, AS BISHOP OF LIMERICK, OCTOBER 18, 1921.

others, burning mansions and country houses, destroying demesnes, and slaying cattle." The words are fearfully true; and, inasmuch as the "mansions" and "country houses" and "demesnes" referred to belonged for the most part to members of the Church of Ireland, the loss to churchmen has been unspeakable. And there have been worse losses. The lives of loyal men have been taken. It would not be too much to say that the Church has lost more in these two years than in the preceding fifty years with which this volume is concerned. And yet amid it all, amid the deep consciousness of such awful times, amid such woefully depressing days, there is hope. A gleam of light is breaking through the darkness. The Provisional Government has begun well. It has shown a realization of Ireland's needs, and proved already its capacity for further service.

The Church of Ireland, beset with many difficulties, knows how in the past God has guided her. She would rather, a thousand times, be among the spoiled than the spoilers. She can still, in an hour of grave peril, lift up a voice of thankfulness and trust—

> "So long Thy power hath blest me, sure it still
> Will lead me on."

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Rev. John G. F. Hearn, M.D.; Head of the D. U. Mission to Chota Nagpur, 1900–1912; *d.* 1912.

FOREIGN MISSIONS.

No attempt can be made in this work to deal with the history of the Dublin University Missions to Fuh-Kien and Chota Nagpur, nor with the wonderful work done by Irish missionaries in all parts of the world. An inadequate account would be worse than nothing. Many churchmen will be glad to have the portraits of R. and L. STEWART and J. G. F. HEARN, whose labours are for ever associated with the two great Irish University Missions.

How great has been the growth of interest among churchmen in the cause of Foreign Missions may be seen from the following figures:—

Missionary Contributions in	1871,	... £12,837
„	„ 1921,	... 72,365
Church Population of Ireland in	1871,	... 683,295
„	„ „ 1921,	... 568,808

In fifty years, with declining numbers, the members of the Church of Ireland have increased their contributions by nearly 500 per cent.

APPENDICES.

APPENDIX A.

THE FINANCIAL SYSTEM OF THE CHURCH OF IRELAND SINCE DISESTABLISHMENT:

Being portion of an Address delivered at the Kilmore Diocesan Synod, 1916, by the Right Rev. W. R. Moore, D.D., *Lord Bishop of Kilmore, Elphin, and Ardagh.*

I have long wished that some one who is competent would publish a popular pamphlet explanatory of our Church Funds. We don't recognize that a new generation has grown up since 1871, and that the younger clergy and laity have never had an opportunity of having our complicated financial system clearly explained to them. Hence many erroneous views and theories have been spread, which have done serious injury to the material welfare of our Church.

I hope those who are familiar with this subject will bear with me while I try to explain a few fundamental points connected with our Church's finances.

The Irish Church Act was passed on 26th July, 1869, but did not come into force till 1st January, 1871. By this Act the Church was deprived of all her property except:—

(1) The Churches in actual use and the adjoining Churchyards.
(2) The Schoolhouses used in connexion with such Churches, and any land occupied with such Schoolhouses.
(3) The option of buying the Glebe Houses on favourable terms, and a part of the Glebe lands at the then market value.
(4) £500,000 in lieu of recent private endowments.

The Bishops and Clergy who had been appointed before the 26th July, 1869, and were still alive on 1st January, 1871, were granted annuities in lieu of their stipends. This was, of course, a compensating the individuals, not a re-endowing of the Church. But those who received annuities received them on the condition that they continued their services in the Church. Thus, in addition to the four items I have mentioned, the Church was left the life services of her Bishops and Clergy. The disendowment was a total disendowment, with the four exceptions I have mentioned. The being left the life services of the Clergy simply meant that total disendowment did not take place all at once. The process of disendowment was gradual, for as long as any of the life services remained part of the old endowments remained.

The Church Act made provision for the commuting and compounding of the annuities. And all the annuitants, with the exception of forty-five, consented to commute, i.e., consented to take the R.C.B. as their paymaster instead of the State, the Government handing over to the R.C.B. the capitalized value of the annuities. And it should never be forgotten that in consenting to commute, the Clergy gave up the security of the State for that of a completely new and untried body.

The commuted annuities amounted to £596,913 1s. 5d. And the capitalized value of these annuities, calculated at 3½ per cent., including a 12 per cent. bonus, was £7,581,075 8s. 9d., which sum was accordingly paid by the State to the R.C.B. This 12 per cent. was added for two reasons—(1) 7 per cent. because the average life of the Clergy is longer than the average general life ; and (2) 5 per cent. to enable the R.C.B. to meet the expenses connected with the investment of the capital and payment of the annuities.

That this was no re-endowment of the Church is plain from the facts (1) that had the annuitant Clergy lived the exact times they were expected to live according to the life tables, and had the R.C.B. only received 3½ per cent. on its investments, not a penny of this 7½ millions would have been left when the last annuitant had passed

away; and (2) in parishes in which the Incumbent died between the passing of the Act and 1871, no annuity was granted to his successor.

I have explained that commutation simply meant an exchange of paymasters—taking the R.C.B. as paymaster instead of the State. What, then, was composition? It was an agreement between the annuitant and the Church by which the Clergyman compounded his annuity for a bulk sum, and was set free from the obligation to give his services to the Church. That is to say, the capital value of his annuity was divided into two parts—one part, which varied from one-third to two-thirds of the whole, according to the age of the annuitant, became his absolute property; the other part became the absolute property of the Church, and the Clergyman was free to go where he liked.

The total number that compounded was 1,102, and the total amount of the composition balances which thus became the property of the Church was £1,651,097 12s. 0d. I should also mention that the R.C.B. advanced a considerable sum to the Clergy on the security of their annuities, reducing the amount of the annuities accordingly. These payments are known in the R.C.B. reports as "Advances under Table III," and the amount paid to compounders as "Advances under Table II." We are now in a position to understand what has become of the £7,581,075 8s. 9d. commutation capital.

1. There was paid to annuitants on composition and advances almost $2\frac{1}{2}$ millions	£2,494,409	10	8
2. Capital used up in paying annuities, a little more than $1\frac{1}{2}$ millions ..	1,553,814	8	6
3. Composition balances retained by the Church, something more than $1\frac{1}{2}$ millions	1,651,097	12	0
4. Somewhat less than 2 millions of what are usually called Profits of Commutation make up the original $7\frac{1}{2}$ millions	1,881,753	17	7
	£7,581,075	8	9

These profits arose from the general good management of the R.C.B., by which for some years after the disendowment they obtained between 4 and 4½ per cent. on their investments. The commutation capital was calculated to meet its liabilities at 3½ per cent. The difference between 3½ per cent. and the rate obtained by the R.C.B. accounts for these substantial profits.

I may add that though the profits of commutation were almost two millions, the commutation capital now stands at a much smaller figure, viz., £191,496 17s. 9d. This is because large sums have been transferred from it to other funds, chiefly to the Stipend Fund.

The most important fund for the payment of clerical incomes is the Stipend Fund, i.e., the total of all the Diocesan Stipend Funds. This fund now amounts to £4,061,096 4s. 4d. How has this large sum accumulated? In three ways. (1) By the accumulation of parochial assessments and interest thereon, in parishes that had the services of an annuitant: e.g.—suppose a parish of which the assessment was £100, and in which the annuitant lived 20 years; during those 20 years the assessment was not required for stipend, as the Clergyman was paid by his annuity; hence the £100 was added as capital each year to the Stipend Fund, and at the end of 20 years amounted to £2,000, with compound interest added. It was in this way that the life services of the annuitants gave the Church breathing time to re-endow herself. This accumulation of assessments and interest thereon accounts for a little more than 1½ millions of the Stipend Fund (£1,515,370 16s. 0d.). (2) The second source of the Stipend Fund has been the transfer of more than 1¼ millions from the Commutation Fund (£1,380,682 2s. 11d.), i.e., from the profits of commutation. (3) And the third source, the transfer of the composition balances, also amounting to a little more than 1¼ millions (£1,304,242 19s. 11d.)—these three sources amounting to a little more than four millions.

The Stipend Fund increased rapidly during the first years of disendowment, when there was still a large number of annuitants. There was no charge on the

Stipend Fund for the stipends of the annuitants, and hence the assessments of most of the parishes could be capitalized. But when a non-annuitant was appointed to a parish, his stipend became a charge on the Stipend Fund, and the assessment forming a part of his stipend could no longer be capitalized. It is important to remember that the R.C.B. holds a great deal of capital which is earmarked for purposes other than the stipends of the Clergy. The chief source of Clerical Stipends is, as I have said, the Stipend Fund. The interest on this for last year (1915) was £151,562 12s. 0d., and taking the number of Clergy to be 1,450, the Stipend Fund provides only an average of £104 per annum for each.

Of course, there are various other funds which provide stipends for the Clergy in addition to the Diocesan Schemes, e.g., Good Service Funds, the Crofton and Donagh Fund, a part of the Parochial and Cathedral Endowments, &c. But, on the other hand, there are many funds for purposes other than stipend: e.g., the Church of Ireland and the various Diocesan Widows and Orphans Superannuation, Divinity School Exhibitions, Education Accounts, Cathedral Endowments, Diocesan General Funds, General Purposes Fund, &c. It is impossible from the condensed statements in the R.C.B. reports to give exact figures; but I think I am well within the mark when I say that considerably more than two millions of the capital in the hands of the R.C.B. is not available for clerical stipend.

For those who think our Church is very wealthy, it may be well to compare her present state with that before disendowment. The annuities granted under the Church Act represented the stipends of the Bishops and Clergy. Now the commuted annuities amounted to almost £597,000. But forty-five annuitants did not commute, and a considerable number of Clergy died between the passing of the Act and its coming into force, and hence there were no annuities corresponding to their stipends. Thus the stipends of the Bishops and Clergy before disendowment must have amounted to considerably more than £600,000. The total interest received by the R.C.B.

for all purposes last year was £362,793 11s. 3d. That is to say, the total revenue of the R.C.B. derived from interest on its capital (including a large amount of interest not available for stipend) is not very much more than one-half the stipends of the Bishops and Clergy before disendowment. Of course, we have in addition the annual contributions for assessment, which average nearly £100,000, almost the whole of which goes to stipend, as there are so few annuitants left doing duty.

The total contributions received during the forty-six years since Disestablishment amount to a little more than eight millions (£8,008,329 12s. 2d.). It may be asked, then, how is it that the total capital is not much more than nine millions when we take into account the composition balances and profits of commutation? The answer, of course, is that a large part of the eight millions has been paid away in the stipends of the Clergy. Practically the whole assessment, which amounts to nearly £100,000, is thus paid away each year. It was only during the early years, as I have explained, that any considerable amount of the assessments could be capitalized.

Another very important point is to understand the difference between the increase of assets of the R.C.B. for any year and the balance on the Income and Expenditure Account. It is the confusion of these perfectly distinct things which makes many think that the R.C.B. is hoarding up money year by year. The assets of the R.C.B. now amount to more than nine millions (£9,321,354 2s. 4d.), yet the R.C.B. does not own a single penny. It simply acts as a trustee, and all the money entrusted to it is impressed with trusts. It is not too much to say that from the point of view of the R.C.B. all the money entrusted to it is earmarked. The small amount not earmarked is under the control of the General Synod, and not of the R.C.B. The R.C.B. invests all the money entrusted to it, and out of the interest it obtains, after paying its own expenses, pays 4 per cent. or 3½ per cent. on the money to the dioceses, parishes, and other objects for which it was entrusted. Whatever money is over after paying all this is the balance on the Income and Expendi-

ture Account. Last year this balance, after paying the £5 Glebe Grant, was only £2,250 1s. 8d.—a very small balance indeed when dealing with such a large sum of money. The increase of assets last year was, however, £78,110 19s. 11d., but on this increase of capital the R.C.B. must pay 3½ per cent. That is to say, as its assets increase its liabilities increase. Its increase of assets does not help it to keep up the present rate of interest. Take a concrete example. Suppose a parish is left an endowment of £1,000. This is an increase of assets, but the R.C.B. accepts the sum on the condition that it will pay the parish £35 a year. Now, if the R.C.B., on investing the £1,000, does not get more than 3½ per cent., i.e., £35, it is actually poorer than before it received it. The whole amount it receives it has to pay to the parish, and it has nothing left to pay the expenses connected with the endowment. Some years ago the rate of interest obtained by the R.C.B. was less than 3½ per cent.; thus during that time all increase of assets really made the R.C.B. poorer and less able to keep up the rate of interest it pays. It was when the rate of interest obtainable was very low, and the R.C.B. was being paid back large sums that had been lent on mortgage, that the Auxiliary Fund was started, in order that the interest on it would enable the R.C.B. to continue to pay 3½ per cent. Happily the rate of interest obtainable on investments improved. If it had not done so, an Auxiliary Fund of about £800,000 would have been required to make up the loss, instead of the less than £200,000 that was subscribed. But the loss was sufficient to make it impossible to pay the £5 Glebe Grant were it not for the Auxiliary Fund. I hope I have made it clear that the increase of assets is not available for general distribution; it is capital entrusted for certain objects, and therefore the R.C.B. must pay the interest to those objects and not to others.

The only money available for general distribution is the balance on the Income and Expenditure Account, i.e., the amount of interest the R.C.B. receives from investments in excess of what it is bound to pay. The R.C.B. is not "hoarding," except the small amount it is adding to its

very inadequate reserve funds. Various dioceses may be said to be hoarding a little, because they do not quite live up to their income, and the balance, very small in most cases, is added to capital. But the R.C.B. must credit to the dioceses the full interest on their capital, and where it does this, and pays the interest on its other capital and its own expenses, it has nothing to hoard.

Humanly speaking, the two things which saved our Church financially were :—

1. The good management of the R.C.B.
2. The building up by the contributions of her children of a considerable capital before the full effect of disendowment was felt.

We have much indeed for which to thank God ; but as we have to provide Clergy for the whole of our scattered population throughout our island, the stipends provided are in many cases very inadequate, and it should be the earnest desire of all who love their Church to do what they can to raise such stipends.

APPENDIX B.

THE REPRESENTATIVE CHURCH BODY.

By J. A. MACONCHY,

Chairman of Finance Committee.

The Irish Church Act of 1869 contemplated (section 22) the constitution of a representative corporate body to represent and to hold property for the Church of Ireland; and gave to that "Representative Body," if and when constituted, various powers and duties.

The duty first mentioned was to receive from the Commissioners under the Act the then capital value of the commuted annuities charged with the payment of the annuities to the commuting clergy. Power was given to make arrangements with the individual annuitants by the process known as "composition."

The Commissioners were also directed to vest in the Representative Body such of the churches then in actual use as should be required, together with the burial-grounds and schoolhouses belonging or annexed to such churches. Special provisions were made as to the burial-grounds, and an option given to the Representative Body to renounce any burial-ground in favour of the guardians of the poor law union.

In the Representative Body were also vested charitable trusts previously vested in Ecclesiastical or Cathedral Corporations, subject to the same trusts and under similar management.

The consent of the Representative Body was also made a condition precedent to payment of annuities under the Act, and to change of duties by clergymen.

It will be observed that the statutory duties and powers thus committed in advance to that corporate body, for the

subsequent formation of which by Royal Charter provision was made in the Act of 1869, are comparatively few in number, though wide in scope.

The next step in the development of the Representative Body was the grant of the Royal Charter of 20th October, 1870.

Early in the year 1870 the General Convention of Bishops, Clergy, and Laity met, and in the course of proceedings appointed a body of sixty persons to "represent the Church and to hold property." In this, the first "Representative Church Body," were included (1) the twelve Bishops, (2) twelve clergymen and twenty-four laymen elected by the twelve several dioceses, and (3) twelve members nominated.

The Charter incorporated these sixty persons by the name of "The Representative Church Body," and defined the above three constituent classes as (1) *Ex Officio* Members, (2) Elected Members, and (3) Co-opted Members. Perpetual succession in the same name, with power to use that name in law proceedings, was granted; powers were given to act under seal, to hold lands to such extent as Parliament might provide, to receive legacies and gifts for the Church, and to hold all property vested in it upon and for such trusts and purposes, and subject to such regulations as the General Synod might from time to time direct. Rules were laid down as to the number, qualification, and method of election of the members, but subject to the proviso that all such rules were to be capable of alteration by the General Synod.

On the revival of the Bishopric of Clogher, the number of members was increased from sixty to sixty-five, at which it now stands.

On the application of the Representative Body, any ecclesiastical residences occupied in connexion with vested churches were vested in them, subject to payment of either the building charges due or of ten years' purchase of the site value. The Representative Body were also given the right to acquire from the Commissioners, at an agreed price, glebe land up to ten acres, and See house land up to thirty acres, notwithstanding the Statutes of

Mortmain. By a subsequent Act of 1875, commonly known as Mulholland's Act, the amount of land which the Representative Body might hold for a glebe was raised to thirty acres.

The Representative Body were also given power to apply for and to receive a sum of £500,000 granted in lieu of private endowments; and all plate, furniture, and movable chattels belonging to churches, or used therein, were vested in the same body, when incorporated.

At the date of the granting of the Charter, the General Convention which had been summoned to frame the Constitution and code of laws for the Church had not concluded its sittings, and was therefore able so to word the chapter relating to the Representative Body as to apply in detail to the administration of the affairs of the Church the powers granted. Substantially in the form then settled, that chapter now stands as Chapter X of the Constitution of the Church of Ireland, 1919.

Sections 1 to 11 and 20 deal with the qualification, election, and retirement of the members composing the Representative Body.

Section 12 recapitulates the wording of the Charter that the Representative Body shall hold all property vested in it "for such objects and purposes" as the General Synod may direct, and subordinates it in all matters to the order and control of the General Synod. In this respect the Representative Body has no option and no power: it is absolutely the servant of the General Synod.

Section 13 defines the powers of investment; and, with section 14, protects the commutation capital for the commuting clergy.

Section 15 gives to the Representative Body discretion, with the consent of the Diocesan Council, but without reference to the General Synod, to let or to sell See and glebe houses and lands, and sites of churches, "hereafter found unsuited or unnecessary for the Church of Ireland."

Sections 16, 18, and 19 authorize the Representative Body to incur and pay the expenses of an office and staff, and to regulate its internal organization, and direct an annual

statement of accounts, duly audited, on behalf of the General Synod.

Section 17 runs:—"The Representative Body shall possess and may exercise such of the powers vested in the General Synod as shall be by the General Synod from time to time committed to it." These few but pregnant words convey a vast mass of administrative detail. The General Synod, meeting but once a year for a few days, cannot administer the laws which it makes; but the Representative Body, representative of every diocese, fortified by the co-option of "fit and proper persons," served by a large staff, holding frequent meetings, in full possession of all the financial facts in bulk and in detail, is rightly regarded by the Church as competent to administer many of the complex provisions of the Constitution.

Under the Statute and the Charter the Representative Body are trustees for all the property of the Church—investments, money, church plate and furniture, cathedrals, churches, glebe houses and lands, not as owners in the ordinary sense, but as legal owners, holding all for "uses and purposes" either defined by the General Synod or imposed by will or terms of gift. Some latitude of investment is given, but none in the application of either capital or revenue.

Under the Constitution different and more elastic powers are given. In no way can, or do, those powers vary or modify the statutory powers and obligations; but the constitutional functions of the Representative Body not only relate to the administration of the statutory obligations, but to numerous new obligations necessary to the life and varying economy of the Church, as from time to time by legislation or by resolution imposed by the General Synod.

Apart from the management of all Church funds, the collection and distribution of all revenue, the making of all payments, whether to clergy or otherwise, and all the other duties which are the direct outcome of their position as trustees for the Church, the Representative Body administer the whole of the Church legislation relating to the superannuation of clergy and the Central Church Fund,

and a large part of the machinery of the Glebes Act; are necessary parties, by consent or approval, to very many acts of Diocesan Synods and Councils; have dealt with the vast scheme of Commutation, now nearly at an end; deal with the difficult and sometimes controversial subject of grants to poor parishes; and sometimes receiving full discretion as to distribution, more often recommend to the General Synod schemes for the distribution of such surplus income as is annually reported as available.

In the discharge of these administrative and largely discretionary duties committed to them by the General Synod, the Representative Body enjoy a measure of freedom denied to them by the rigid conditions which govern their dealings as trustees for the property of the Church.

Acting thus in the dual capacity of trustees and of administrators, they are continuously in touch with every branch of the internal organization of the Church; and the Annual Report of the Representative Body to the General Synod, in conjunction with the voluminous appendices, gives a complete financial review for each year.

Under a standing order of the General Synod, no rosolution relating to the allocation of money can be put to the House without a previous report on the subject from the Representative Body. Much important legislation has also been based on reports, not always confined to the allocation of money, made to the General Synod by the Representative Body. Of recent years the reports so made have resulted in the Glebes Act of 1912, the Minimum Stipend Act, the Central Church Fund Act, the Commission for Union of Parishes Act, with its satellites—the Light Duty Parishes and Boards of Nomination (2) Acts—the latter five all passed at a special session of the General Synod held in November, 1920, for the express purpose of giving legislative effect to recommendations made by the Representative Body in a report presented at the preceding ordinary session.

APPENDIX C.

THE STANDING COMMITTEE OF THE GENERAL SYNOD.

By J. A. MACONCHY.

At the General Convention of the Clergy and Laity of the Church of Ireland, held in the Antient Concert Rooms in Dublin, which sat continuously from 15th February to 1st April, 1870, a Committee was appointed to make the necessary arrangements for further meetings of the Convention and for the meeting of the General Synod; and at the first meeting of the General Synod a Committee bearing the title of the Finance and Arrangements Committee was appointed, to which was entrusted the finance of the General Synod and the arrangements for the annual sessions. This Committee was renewed by each successive General Synod until the year 1883.

During these years the Constitution of the Church had been settled, discussion on many controversial matters had been exhausted, and the tendency to shortened sessions of the Synod, housed since 1875 in the Synod Hall in Christ Church Place, had become marked.

The necessity was then recognized for a representative committee to act while the Synod was not in session, competent to deal with matters affecting the Church by legislation or otherwise, to collect facts, and to report in advance on subjects coming up for discussion, and generally to act as a microcosm of the Synod.

Accordingly, in 1883, a "Standing Committee of the General Synod" was established by a series of fifteen resolutions, which defined the composition, duties, and powers of the new Committee.

The Archbishops and Bishops and the Honorary Secretaries, with one clerical and one lay member elected by the representatives of each diocese, and twelve co-opted members, all without exception members of the General Synod, made a total of fifty-two, since raised to fifty-six by the revival of the Bishopric of Clogher. In addition to the duties up to then performed by the Finance and Arrangements Committee, the Standing Committee was directed to watch any legislation likely to affect the interests of the Church, and, if necessary, to act with respect thereto; to negotiate with the Government with relation to Training Colleges, also with power to act; to maintain the Synod Hall; to discharge any other duties specifically committed to it from time to time; and to report annually. In 1889 were added the duties of acting as a permanent Committee of Educational Endowments, and of appointing a duly qualified accountant to audit and to report on the accounts of the Representative Church Body. Each successive General Synod has appointed a similar Standing Committee; and although some small changes have been made, the Rules of 1922, defining the composition and prescribing the powers and duties of the Standing Committee now in being, differ but little from those settled in 1883-4.

The present finance of the Standing Committee is divided into two categories—(1) the cost of the upkeep and repairs of the Synod Hall, of the printing, stationery, and salaries for the General Synod, and of audit; which is defrayed out of the general revenue of the Church; (2) the General Purposes Fund, being £6,000, derived partly from specific legacies and gifts, and partly from accumulated revenue, the income from which can only be applied as the General Synod may direct.

The first two reports presented to the Synod in 1884 and 1885 dealt at length with the subjects of the purchase of premises adjoining the Synod Hall, the statistics of schools connected with the Church, correspondence and negotiations in connexion with the Government proposals for the establishment of Training Colleges for the teachers of primary schools, the application to religious education

of composition balances of diocesan schoolmasters, the rules of procedure for Diocesan Courts, and suggested legislation with reference to trustee churches; and may be taken as typical of the wide range covered by the work of the Standing Committee.

Having no office and no staff, the Standing Committee is not competent to administer even those laws in the framing of which it may have taken a prominent part; but it amply justifies its existence by vigilance in current affairs, by sifting and analysing facts bearing upon imminent legislation, and by interpretation of doubtful points in the wording of the existing Constitution of the Church.

APPENDIX D.

GLEBES.

By J. A. MACONCHY.

Under the Church Act of 1870 all glebe houses and lands vested automatically in the Commissioners.

Power was given to the Commissioners to vest in the Representative Church Body such See and glebe houses and lands as the Church might desire to take over upon the following terms:—

(*a*) Residence, garden, and curtilage; upon payment of either ten times the tenement valuation of the site, or the amount of the building charge due, whichever of the two sums might be the smaller.

(*b*) Land not exceeding ten acres (subsequently raised to thirty acres); upon payment of such sum as might be agreed upon or determined by arbitration.

See houses were included as "residences," but with a larger area of land. 935 residences were taken over on these terms, at a cost of £117,134 4s. 3d., paid by the Representative Body. In addition to this amount, there was paid by the Representative Body £392,125 15s. for lands attached to residences, making a total cost of £509,259 19s. 3d. The parishes interested in these 935 glebes repaid to the Representative Body £420,703 16s. 4d., which, with the addition of £5,000 contributed from the general funds of the Church, reduced the purchase debt on these 935 glebes to £83,556 2s. 11d.

The General Synod directed $3\frac{1}{2}$ per cent. to be the annual charge in respect of all such unpaid purchase-money—

a charge which is a factor in the amount charged to incumbents as "rent" in glebe leases.

In addition to the 935 glebes bought from the Commissioners, 320 other glebes have since Disestablishment been acquired either by purchase, by transfer from trustees, or by building: parochial acquisitions by purchase and by building having frequently been assisted by loans from Church funds, usually upon the basis of repayment by instalments spread over a term of years. But these additions have been counterbalanced by sales of glebes found to be unsuitable or rendered superfluous by union of parishes, with the result that on 31st December, 1921, there were vested in the Representative Body 919 glebes in respect of which a balance of £113,368 4s. 4d. remained due to the Church.

From the proceeds of the sale of glebes during the period of 1870–1921 there remained in the hands of the Representative Body on the 31st December, 1921, a net surplus of £102,637 13s. 8d., which is held in trust for the several parishes interested.

So far therefore as finance is concerned, the interest of the Church in the 919 vested glebes is comparatively small, by far the larger interest being that of the parishes by which has been contributed the greater part of the money sunk in the buildings and land.

The subject of "dilapidations" of glebes early engaged the attention of the disestablished Church; and during the period 1870–1912 the Statute and Rules under which the onus of repair and maintenance of his glebe by the incumbent was enforced were administered by a Glebes Committee of the Representative Body.

Quinquennial Commissions decided what repairs were necessary; the cost was advanced from Church funds, repayment by the incumbent being spread over varying terms of years, and provided by deduction from stipend. In lieu of the "parson's freehold," each incumbent held under lease, with covenants including liability to head-rent, taxes, cost of repairs, insurance, and interest on unpaid purchase-money. Grants in aid of glebe charges, generally limited to the poorer benefices, were from time to time made by the General Synod from Church funds.

The Statutes and Rules passed by the General Synod of 1912 introduced considerable changes in the management of the vested glebes, the principles underlying the changes being—

1. Devolution of local work to local bodies.
2. Fuller recognition of parochial rights and duties.
3. Encouragement of parochial interest in care and maintenance of glebes.

As the result, Diocesan Glebes Committees now take the place of the Representative Body in the practical management of glebes, the latter body retaining the keeping of the accounts and a general supervisory control. In every parish are two "glebewardens," one representing the incumbent, the other the Vestry. Every year the glebe is inspected and reported on; and in every fifth year, or on a vacancy, the diocesan architect conducts a thorough examination, and joins with the Rural Dean, the two glebewardens, and a member of the Glebes Committee, as a commission to embody in a report their recommendations as to repairs, &c. There are further provisions as to sales, contracts for repairs, execution of repairs by direct labour, emergency powers, sublettings and appeal by incumbents. The glebewardens are expected to obtain contributions in aid of the cost of repairs to the glebe as being parish property; and a money pledge is given by the incumbent against waste or wilful damage. All sums of money specifically applicable to glebe maintenance, whether General Synod grants or from other sources, are paid over to the diocesan authorities to be allocated at their discretion "for glebe purposes within the diocese."

The incumbent still remains liable under his lease for the cost of repairs and charges incurred by the Church in respect of his glebe; but under another statute, the Minimum Stipend Act of 1920, every incumbent appointed within the terms of that Act is indemnified by the undertaking of the parish to provide for him a "free residence."

APPENDIX E.

[*Reprinted from "Irish Church Directory," 1922.*]

EPISCOPAL ELECTIONS IN THE CHURCH OF IRELAND, 1871–1921.

NAME OF BISHOP.	ELECTED TO	IN THE PLACE OF	DATE OF ELECTION.	BY WHOM ELECTED.
1. Day, M. F. ...	Cashel ...	Daly, R., *deceased*	1872, March 19 ...	United Synods, decisively.
2. Darley, J. R ...	Kilmore ...	Carson, T., ,, ...	1874, September 23	do. do.
3. Gregg, R. S. ...	Ossory ...	O'Brien, J. T., ,, ...	1875, March 4 ...	Bishops, from two names (*Walsh, W. P.*).
4. Plunket, Lord ..	Meath ...	Butcher, S., ,, ...	1876, October 18 ...	Synod, decisively.
5. Gregg, R. S. ...	Cork ...	Gregg, J., ,, ...	1878. June 27 ...	do. do.
6. Walsh, W. P. ...	Ossory ...	Gregg, R. S., *translated* to Cork ...	,, August 30 ...	United Synods, decisively.
7. Chester, W. B....	Killaloe ...	FitzGerald, W., *deceased*	1884, January 16 ...	do. do.
8. Shone, S. ...	Kilmore ...	Darley, J. R. ,, ...	,, March 26 ...	do. do.
9. Plunket, Lord ...	Dublin ...	Trench, R. C , *resigned*	,, December 18	do. do.
10. Reichel, C. P. ...	Meath ...	Plunket. Lord, *translated* to Dublin ...	1885, August 19 ...	Bishops, from two names (*Bell, J. S.*).
11. Reeves, W. ...	*Down* ...	Knox, R., *translated* to PRIMACY ...	1886, March 18 ...	United Synods of Armagh and Clogher, *ad interim*, decisively.
2. KNOX, R. ..	PRIMACY ...	Beresford, M. G., *deceased*	,, May 11 ...	Bishops, *inter se.*
13. Stack, C. M. ...	Clogher ...	On separation of Clogher from Armagh	,, June 4 ...	Synod, decisively.
14. O'Sullivan, J. ...	Tuam ...	Bernard, Hon. C. B., *deceased* ...	1890, April 14 ...	Bishops, from two names (*Wynne, F. R.*).
15. Welland, T. J....	Down ...	Reeves, W.	1892, February 10	Synod, decisively.
16. Wynne, F. R. ...	Killaloe ...	Chester, W. B.	1893, November 15	Bishops, from two names (*Meade, W. E.*).
17. Meade, W. E. ..	*Cork* ...	Gregg, R. S., *translated* to PRIMACY ...	,, December 5	Synod of Armagh, *ad interim*, decisively.
18. GREGG, R. S. ...	PRIMACY.	Knox. R., *deceased*	,, December 14	Bishops, *inter se.*
19. Peacocke, J. F....	Meath ...	Reichel, C. P. ,, ...	1894 May 15 ...	Bishops, from *three* names (*Dickinson, H. H.*, and *Keene, J. B.*).
20. Chadwick, G. A.	*Derry* ...	Alexander, W., *translated* to PRIMACY	1896, February 18...	Synod of Armagh, *ad interim*, decisively.
21. ALEXANDER, W.	PRIMACY ...	Gregg, R. S., *deceased*	,, February 25...	Bishops, *inter se.*
22. Archdall, M. ...	Killaloe ...	Wynne, F. R., ,, ...	1897, January 8 ...	United Synods, decisively.
23. Peacocke, J. F....	Dublin ..	Plunket, Lord, ,, ...	,, May 19 ...	Bishops, from two names (*Scott, J. G.*).
24. Elliott, A. G. ...	Kilmore ...	Shone, S., *resigned*	,, September 2	United Synods, decisively.

EPISCOPAL ELECTIONS IN THE CHURCH OF IRELAND, 1871–1921—*continued.*

NAME OF BISHOP.	ELECTED TO	IN THE PLACE OF	DATE OF ELECTION.	BY WHOM ELECTED.
25. Keene, J. B. ...	Meath ..	Peacocke, J. F., *translated* to Dublin...	1897, September 10	Bishops, from two names (*Bernard, J. H.*).
26. Crozier, J. B. ...	Ossory ...	Walsh, W. P., *resigned*	,, October 20 ..	do. do. (*Latham, J. K.*).
27. Bunbury, T. ...	Limerick...	Graves, C., *deceased*	1899, October 6 ...	do. do. (*Orpen, R. d'A.*).
28. O'Hara, H. S. ...	Cashel ...	Day, M. F., *resigned*	1900, February 6 ..	Bishops, through lapse.
29. D'Arcy, C. F. ..	Clogher ...	Stack, C. M., *resigned*	1903, January 21 ...	Bishops, from two names (*Finlay, G.*).
30. Orpen, R. d'A....	Limerick...	Bunbury, T., *deceased*	1907, February 28...	United Synods, decisively.
31. Crozier, J. B. ...	Down ..	Welland, T. J., ,, ...	,, September 3	Synod, decisively.
32. D'Arcy, C. F. ...	Ossory ...	Crozier, J. B., *translated* to Down ...	,, November 5	Bishops, from two names (*Latham, J. K.*).
33. Day, M. ...	Clogher ...	D'Arcy, C. F., ,, to Ossory ...	,, December 19	Bishops, by resolution of Synod.
34. Crozier, J. B. ...	Primacy ...	Alexander, W., *resigned*	1911, February 2 ...	Bishops, *inter se.*
35. D'Arcy, C. F. ...	Down ...	Crozier, J. B., *translated* to Primacy	,, March 27 ..	Synod, decisively.
36. Bernard, J. H. ...	Ossory ...	D'Arcy, C. F., ,, to Down ...	,, June 14 ...	Bishops, from two names (*Latham, J. K.*).
37. Dowse, C. B. ...	Killaloe ..	Archdall, M., *resigned*	1912, May 17 ...	Bishops, by resolution of Synod.
38. Dowse, C. B. ...	Cork ..	Meade, W. E., *deceased*	,, November 22	Synod, decisively.
39. Berry, T. S. ...	Killaloe ...	Dowse, C. B., *translated* to Cork ...	1913, February 18	Bishops, by resolution of Synod.
40. Plunket, B. J. ...	Tuam ...	O'Sullivan, J., *resigned*	,, April 10 ...	United Synod, decisively.
41. Bernard, J. H. ...	Dublin ...	Peacocke, J. F., *resigned*	1915, October 7	Bishops, by resolution of Synod.
42. Moore, W. R. ...	Kilmore ...	Elliott, A. G., *deceased*	,, November 10	United Synods, decisively.
43. Gregg, J. A. F....	Ossory ...	Bernard, J. H., *translated* to Dublin...	,, November 24	do. do.
44. Peacocke, J. I....	Derry ...	Chadwick, G. A., *resigned*	1916, March 15 ..	Bishops, by resolution of Synod.
45. Miller, R. ..	Cashel ...	O'Hara, H. S., *resigned*	1919, May 12 ...	Bishops, from two names (*Burkitt, R. S. B.*)
46. D'Arcy, C. F. ...	Dublin ...	Bernard, J. H., *resigned*	,, August 6 ...	Bishops, by resolution of Synod.
47. Plunket, B. J. ...	Meath ...	Keene, J. B., *deceased*	,, October 3 ...	Synod, decisively.
48. Grierson, C. T. P.	Down ...	D'Arcy, C. F., *translated* to Dublin ...	,, October 9 ...	United Synods, decisively.
49. Ross, A. E. ...	Tuam ..	Plunket, B. J., *translated* to Meath ...	1920, January 15 ...	do. do.
50. Day, J. G. F. ...	Ossory ...	Gregg, J. A. F., *translated* to Dublin	,, June 15 ...	Bishops, by resolution of Synod of Armagh.
51. D'Arcy, C. F. ...	Primacy...	Crozier, J. B., *deceased*	,, June 17 ...	Bishops, *inter se.*
52. Gregg, J. A. F....	Dublin ...	D'Arcy, C. F., *translated* to Primacy	,, September 10	Bishops.
53. White, H. V. ...	Limerick...	Orpen, R. d'A., *resigned*	1921, September 20	do.

* Dr. Bernard withdrew his name from the consideration of the Bishops.

APPENDIX F.

ARCHBISHOPS AND BISHOPS OF THE CHURCH OF IRELAND FROM DISESTABLISHMENT.

PROVINCE OF ARMAGH.

ARMAGH, ARCHBISHOPS OF.

1862	Marcus Gervais Beresford.
1886	Robert Knox.
1893	Robert Samuel Gregg.
1896	William Alexander, *res.*
1911	John Baptist Crozier.
1920	Charles Frederick D'Arcy.

MEATH, BISHOPS OF.

1866	Samuel Butcher.
1876	William Conyngham, Lord Plunket, *tr.* to Dublin.
1885	Charles Parsons Reichel.
1894	Joseph Ferguson Peacocke, *tr.* to Dublin.
1897	James Bennett Keene.
1919	Hon. Benjamin John Plunket.

DOWN, BISHOPS OF.

1849	Robert Knox, *tr.* to Armagh.
1886	William Reeves.
1892	Thomas James Welland.
1907	John Baptist Crozier, *tr.* to Armagh.
1911	Charles Frederick D'Arcy, *tr.* to Dublin.
1919	Charles Thornton Primrose Grierson.

DERRY, BISHOPS OF.

1867	William Alexander, *tr.* to Armagh.
1896	George Alexander Chadwick, *res.*
1916	Joseph Irvine Peacocke.

CLOGHER, BISHOPS OF.

1862	Marcus Gervais Beresford, Archbishop of Armagh.
1886	Charles Maurice Stack, *res.*
1903	Charles Frederick D'Arcy, *tr.* to Ossory.
1908	Maurice Day.

KILMORE, BISHOPS OF.

1870	Charles Leslie.
1870	Thomas Carson.
1874	John R. Darley.
1884	Samuel Shone, *res.*
1897	Alfred George Elliott.
1915	William Richard Moore.

TUAM, BISHOPS OF.

1867	Hon. Charles Brodrick Bernard.
1890	James O'Sullivan, *res.*
1913	Hon. Benjamin John Plunket, *tr.* to Meath.
1920	Arthur Edwin Ross.

PROVINCE OF DUBLIN.

DUBLIN, ARCHBISHOPS OF.

1864	Richard Chenevix Trench, *res.*
1885	William Conyngham, Lord Plunket.
1897	Joseph Ferguson Peacocke, *res.*
1915	John Henry Bernard, *res.*
1919	Charles Frederick D'Arcy, *tr.* to Armagh.
1920	John Allen Fitzgerald Gregg.

PROVINCE OF DUBLIN—*continued.*

OSSORY, BISHOPS OF.

1842 James Thomas O'Brien.
1874 Robert Samuel Gregg, *tr.* to Cork.
1878 William Pakenham Walsh, *res.*
1897 John Baptist Crozier, *tr.* to Down.
1907 Charles Frederick D'Arcy, *tr.* to Down.
1911 John Henry Bernard, *tr.* to Dublin.
1915 John Allen Fitzgerald Gregg, *tr.* to Dublin.
1920 John Godfrey Fitzmaurice Day.

CORK, BISHOPS OF.

1862 John Gregg.
1878 Robert Samuel Gregg, *tr.* to Armagh.
1894 William Edward Meade.
1912 Charles Benjamin Dowse.

CASHEL, BISHOPS OF.

1843 Robert Daly.
1872 Maurice FitzGerald Day, *res.*
1900 Henry Stewart O'Hara, *res.*
1919 Robert Miller.

KILLALOE, BISHOPS OF.

1862 William FitzGerald.
1884 William Bennet Chester.
1893 Frederick Richards Wynne.
1897 Mervyn Archdall, *res.*
1912 Charles Benjamin Dowse, *tr.* to Cork.
1913 Thomas Sterling Berry.

LIMERICK, BISHOPS OF.

1866 Charles Graves.
1899 Thomas Bunbury.
1907 Raymond D'Audemar Orpen, *res.*
1921 Harry Vere White.

APPENDIX G.

LIST OF DEANS, ARCHDEACONS, AND LAY DIOCESAN NOMINATORS IN EACH DIOCESE, COVERING THE PERIOD OF DISESTABLISHMENT TILL THE PRESENT TIME.

DIOCESE OF ARMAGH.

Deans.

Jan. 2, 1852	Brabazon William Disney, D.D., obiit Dec. 20, 1874.
Feb. 19, 1875	William Reeves, D.D., Bishop, June 29, 1886.
July 6, 1886	George Alexander Chadwick, D.D., Bishop, March 25, 1896.
July 7, 1896	Augustine FitzGerald, D.D., obiit Jan. 2, 1900.
March 30, 1900	Robert James Shaw-Hamilton, D.D., obiit July 19, 1908.
Sept. 26, 1908	Francis George le Poer M'Clintock, B.D.

Archdeacons.

Dec. 24, 1842	John Whitley Stokes, A.M., obiit Nov. 27, 1883.
Dec. 5, 1883	Robert Vickers Dixon, D.D., obiit May 14, 1885.
May 28, 1885	William Edward Meade, D.D., Bishop, Jan. 6, 1894.
March 3, 1894	Charles King Irwin, D.D., obiit Jan. 3, 1915.
Feb. 19, 1915	Edward Waller Hobson, A.M.

Lay Diocesan Nominators.

Jan. 3, 1871	Stewart Blacker.
Oct. 12, 1882	Peter Quinn.
Oct. 9, 1894	Acheson St. George, D.L.
Oct. 3, 1900	Henry Bruce Armstrong, D.L.

DIOCESE OF MEATH.

Deans of Clonmacnoise.

1862–1882	John Brownlow, M.A.
1882–1885	Charles Parsons Reichel, D.D.
1885–1892	Francis Swift, D.D.
1892–1900	Richard Dowse, M.A.
1900–1904	Graham Craig, M.A.
1904–1913	R. S. D. Campbell, D.D.
1913–	James Hamilton, M.A.

Archdeacons.

1844–1872	E. A. Stopford, M.A.
1872–1875	Edward Fleetwood Berry, M.A.
1875–1882	Charles Parsons Reichel, D.D.
1882–1898	Garrett Nugent, M.A.

Diocese of Meath—*cont.*

1898–1900	Graham Craig, M.A.
1900–1914	John Rennison, M.A.
1914–	John Healy, LL.D.

Lay Diocesan Nominators.

1871	William Barlow Smythe.
1877	Robert Fowler, D.L.
1883	Thomas Plunket Cairnes, J.P.
1894	Thomas Gerrard, D.L.
1913	Col. Charles Pepper, D.L.

DIOCESE OF CLOGHER.

Deans.

1862–1875	O. W. Moore, M.A.
1875–1900	T. Le B. Kennedy, D.D.
1900–1903	G. Tottenham, M.A.
1903–1911	C. T. Ovenden, D.D.
1911–	A. N. Haire-Forster, M.A.

DIOCESE OF CLOGHER—*contd.*

ARCHDEACONS.

1865–1871	J. C. Wolfe, D.D.
1871–1873	Joseph Callwell, M.A.
1873–1886	C. M. Stack, D.D.
1886–1903	G. Finlay, D.D.
1903–1906	F. J. Hurst, M.A.
1906–1917	D. C. Abbott, M.A.
1917–	J. MacManaway, M.A.

LAY DIOCESAN NOMINATORS.

1870–1873	Earl of Erne, K.P., H.M.L.
1873–1876	J. C. Bloomfield, D.L.
1876–1888	Earl of Belmore, G.C.M.G., H.M.L.
1888–1914	Earl of Erne, K.P., H.M.L.
1914–1915	E. M. Archdale, D.L.
1915–	H. de F. Montgomery, D.L.

DIOCESE OF DERRY.

Hugh Usher Tighe, M.A., was Dean of Derry at the time of Disestablishment, and resigned in 1872.

DEANS.

1874	Charles Seymour, M.A.
1882	John Gwynn, D.D., ex-Fellow, T.C.D.
1883	Andrew Ferguson Smyly, M.A.
1897	Thomas Olphert, M.A.
1901	George Galbraith, M.A.
1911	Richard Hayes, B.D.
1921	Richard G. Salmon King, M.A.

ARCHDEACONS.

Charles Galway, M.A., was Archdeacon at the time of Disestablishment. Resigned in 1873.

1873	Edward James Hamilton, M.A.

DIOCESE OF DERRY—*contd.*

ARCHDEACONS—*contd.*

1896	Thomas Olphert, M.A.
1897	William Colquhoun, B.D.
1914	John Michael Goold Adams, M.A.
1921	William Hardy Holmes, LL.D.

LAY DIOCESAN NOMINATORS SINCE 1870.

1870	John Barré Beresford, D.L.
1897	W. E. Scott, D.L.
1912	Captain William Knox, D.L.
1921	Brig.-Gen. A. St. G. Ricardo, C.M.G., C.B.E., D.S.O.

DIOCESE OF RAPHOE.

DEANS.

Lord Edward Chichester, D.D., Dean at Disestablishment, resigned in 1873.

1873	John Gwynn, D.D., ex-Fellow, T.C.D.
1882	Edward Bowen, M.A.
1897	Michael B. Cox, M.A.
1897	Richard Bennett, M.A.
1900	Richard Æ. Baillie, M.A.
1903	Joseph Potter.
1905	William George Kennedy, M.A.
1917	John Pirrie Conerney, M.A.

ARCHDEACONS.

Frederick Gould, M.A., was Archdeacon when Church was disestablished. He resigned in 1873.

1873	Michael B. Cox, M.A.
1897	Richard Æ. Baillie, M.A.
1900	John Molloy.
1915	William Fitzroy Garstin.
1916	William Hardy Holmes, LL.D.
1919	Henry St. George M'Clenaghan, M.A.

DIOCESE OF RAPHOE—*contd.*

LAY DIOCESAN NOMINATORS SINCE 1870.

1870 Thomas Brooke.
1882 Colonel R. G. Montgomery, D.L.
1894 D. C. Pearson.
1903 W. H. Boyd, D.L.
1906 D. C. Pearson.
1910 W. H. Boyd, D.L.
1913 J. A. Pomeroy.
1915 Blair Smith.
1921 W. H. Donaldson.

DIOCESES OF DOWN, CONNOR, AND DROMORE.

DEANS.

Down Cathedral.

1856 Thomas Woodward, D.D.
1876 E. B. Moeran, D.D.
1887 Edward Maguire, D.D.
1912 John Pierce Brown, M.A.

Connor Cathedral.

1855 George Bull, D.D.
1886 John Walton Murray, LL.D.
1893 Charles Seaver, D.D.
1907 Walter Riddall, D.D.
1908 John Bristow, M.A.
1910 Wm. Dowse, M.A.

Dromore Cathedral.

1850 Daniel Bagot, M.A.
1876 Jeffrey Lefroy, M.A.
1885 Henry Stewart, D.D.
1887 Theophilus Campbell, D.D.
1894 Abraham Dawson, M.A.
1905 R. S. O'Loughlin, D.D.

ARCHDEACONS.

Down.

1869 John Gibbs.
1889 T. Blackwood Price.
1899 John Pierce Brown.
1912 L. A. Pooler.

DIOCESES OF DOWN, CONNOR, AND DROMORE—*contd.*

Connor.

1865 Thomas Hinks.
1882 J. W. Murray.
1886 Charles Seaver.
1893 Geo. C. Smythe.
1903 John Bristow.
1908 John Spence.
1914 T. M. Benson.
1920 H. R. Brett.

Dromore.

1832 James Saurin, D.D.
1879 Henry Stewart, D.D.
1885 Theophilus Campbell, D.D.
1887 Francis King, D.D.
1892 Abraham Dawson, M.A.
1894 Jonathan Harding, M.A.
1900 Charles Watson, M.A.
1905 E. D. Atkinson, LL.B.

DEANS.

Belfast Cathedral.

1899 H. S. O'Hara, M.A.
1900 C. F. D'Arcy, D.D.
1903 J. J. Robinson, M.A.
1911 C. T. P. Grierson, B.D.
1919 T. G. G. Collins, B.D.

LAY DIOCESAN NOMINATORS.

Down.

Rt. Hon. Colonel W. B. Forde.
Hon. Somerset Ward.
J. Blakiston Houston.
Lord Dunleath.

Connor.

Sir W. G. Johnson.
Sir Wm. Ewart, M.P.
H. H. M'Neile.
J. T. Ward.
G. Herbert Ewart.

Dromore.

Colonel Waring.
Robert Joy.
Capt. Roger Hall.
O. B. Graham.

DIOCESE OF KILMORE.

Deans.

Thomas Carson, LL.D. (afterwards Bishop of Kilmore).
1872 John M. Massy-Beresford, M.A.
1886 William H. Stone, M.A.
1913 Isaac Coulter, D.D.

Archdeacons.

1866 J. C. Martin, D.D.
1877 Samuel Shone, M.A. (afterwards Bishop of Kilmore).
1884 William Creek, M.A.
1899 James M'Creight Jackson, B.D.
1910 Joseph Mayne, M.A.

Lay Diocesan Nominators.

Earl of Enniskillen, D.L.
Col. Rt. Hon. E. J. Saunderson, H.M.L., M.P.
Surgeon-Gen. S. B. Roe, C.B., D.L.
Lieut.-Gen. R. C. R. Clifford, C.B., D.L.
Lord Farnham, D.S.O., D.L.

DIOCESE OF ELPHIN.

Deans.

William Warburton, D.D.
1894 Francis Burke, M.A. (Canon of St. Patrick's, Dublin).
1904 Alexander Major Kearney, M.A.

Archdeacons.

Henry Irwin, B.D.
1878 Henry Johnston, M.A.
1880 Alex. Major Kearney, M.A. (afterwards Dean of Elphin).
1904 Francis Ed. Clarke, LL.D., M.D.
1910 William Wolfe Wagner, LL.D.

Diocese of Elphin—*contd.*

Lay Diocesan Nominators.

Lt.-Col. John ffolliott, D.L.
T. G. Wills Sandford, D.L.
Robert Duke, D.L.
Guy Lloyd, D.L.
J. Merrick Lloyd, D.L.

DIOCESE OF ARDAGH.

Deans.

Augustus W. West, M.A.
1880 Alexander Orme, B.A.
1896 Frederick Potterton, LL.D.
1913 Thomas Reilly, B.A.

Archdeacons.

John Richard Darley, D.D. (afterwards Bishop of Kilmore).
1874 Thomas W. Green, B.A.
1875 Robert J. Card, M.A.
1883 Fitzmaurice Hunt, B.A.
1891 Frederick Potterton, LL.D. (afterwards Dean of Ardagh).
1896 William Richard Moore, B.D. (afterwards Bishop of Kilmore).
1915 Robert Wallace Boyd, B.A.
1921 Henry J. Johnson, B.D.

Lay Diocesan Nominators.

Matthew Weld O'Connor, J.P.
Anthony Lefroy, LL.D., D.L.
James W. Bond, D.L.
James M. Wilson, D.L.
Willoughby J. Bond, D.L.

DIOCESE OF TUAM.

Deans.

1869 Charles H. Seymour, M.A.
1879 William Chambers Townsend, M.A.
1898 Andrew C. Tait, D.D., LL.D.
1904 John Geddes, LL.D.
1917 John Orr, B.D.

DIOCESE OF TUAM—*contd.*

ARCHDEACONS.

John Cather, M.A.
1888 James O'Sullivan, M.A.
1890 Andrew C. Tait, D.D., LL.D.
1898 James Treanor, M.A.

LAY DIOCESAN NOMINATORS.

1873 Alexander C. Lambert.
1882 Col. J. O'Hara, D.L.
1902 P. B. Bernard, D.L.
1915 H. J. Concanon.

DIOCESE OF KILLALA.

DEANS.

1871 William Jackson, M.A.
1885 William Skipton, M.A.
1903 O. W. Jackson, M.A.
1904 C. O. Wiley, M.A.
1911 G. Croly, M.A.
1915 T. P. Landey, M.A.

ARCHDEACONS.

1871 Weldon Ashe, M.A.
1875 O. W. Jackson, M.A.
1903 C. O. Wiley, M.A.
1904 G. Croly, M.A.
1911 W. E. Colvin, M.A.

LAY DIOCESAN NOMINATORS.

1873 William Orme.
1882 Colonel Knox-Gore.
1885 John Boyd.
1888 Joseph Pratt.

DIOCESE OF ACHONRY.

DEANS.

Viscount Mountmorres, LL.D.
1874 Arthur Moore, M.A.
1883 H. Townsend, M.A.
1895 G. Heather, M.A.
1907 T. G. Walker.
1916 T. Allen, M.A.

DIOCESE OF ACHONRY—*contd.*

ARCHDEACONS.

Hamilton Townsend, M.A.
1883 J. R. Gore, M.A.
1895 J. Geddes, LL.D.
1903 R. J. Noyes, M.A.
1904 T. P. Landey, M.A.
1915 G. F. M'Cormick, M.A.

LAY DIOCESAN NOMINATORS.

1873 Colonel E. H. Cooper, H.M.L.
1902 Major C. K. O'Hara, H.M.L.

DIOCESE OF DUBLIN.

DEANS OF ST. PATRICK'S CATHEDRAL.

1864 John West, D.D.
1889 Henry Jellett, D.D.
1902 John Henry Bernard, D.D.
1911 Charles T. Ovenden, D.D.

DEANS OF CHRIST CHURCH.

1864 J. West, D.D.
1878 Archbishop Trench.
1885 Archbishop Plunket.
1887 W. C. Greene, M.A.
1907 J. H. Walsh, D.D.
1918 H. V. White, M.A.
1922 H. B. Kennedy, B.D.

DEANS OF THE CHAPEL ROYAL.

1868 H. H. Dickinson, D.D.
1905 R. G. M. Webster, M.A.
1913 C. W. O'H. Mease, M.A.
1922 [*Vacant.*]

ARCHDEACONS.

1864 W. Lee, D.D.
1883 J. G. Scott, D.D.
1909 Robert Walsh, D.D.
1917 H. V. White, M.A.
1918 T. S. Lindsay, B.D.

DIOCESE OF DUBLIN—*contd.*

LAY DIOCESAN NOMINATORS.

Rt. Hon. W. Brooke.
H. A. Hamilton, D.L.
Rt. Hon. Gerald FitzGibbon.
Sir J. C. Meredith.
Rt. Hon. A. W. Samuels.
W. G. Wakely.

DIOCESE OF GLENDALOUGH.

ARCHDEACONS.

C. Wolseley, M.A.
1872 L. H. Streane, M.A.
1888 Henry Galbraith, M.A.
1905 Henry Rooke, M.A.
1914 A. J. Johnston, B.D.

LAY DIOCESAN NOMINATORS.

E. Pennefather, Q.C.
Gordon Tombe.
Col. C. G. Tottenham, D.L.
E. N. Wynne, J.P.

DIOCESE OF KILDARE.

DEANS.

1859 Sir J. Wolseley, Bart.
1890 G. Y. Cowell, M.A.
1913 E. H. Waller, M.A.

ARCHDEACONS.

1862 J. O'Regan, M.A.
1879 M. T. de Burgh, M.A.
1894 Joseph Torrens, M.A.
1909 W. Sherlock, M.A.
1914 J. Adams.

LAY DIOCESAN NOMINATORS.

J. R. Joly, LL.D.
Marquis of Kildare (aft. Duke of Leinster).
T. Cooke Trench, D.L.
J. E. Medlicott.
Col. T. J. de Burgh.
Judge John Wakely, K.C., D.L.

DIOCESE OF OSSORY.

DEANS.

1870 Charles Vignoles, D.D.
1877 Thomas Hare, D.D.
1901 James Lyons, B.D.
1905 Maurice Day, M.A.
1908 Thomas E. Winder, M.A.

ARCHDEACONS.

1870 Joseph Thacker, M.A.
1883 William C. Gorman, M.A.
1911 Waller de Montmorency, M.A.

LAY DIOCESAN NOMINATORS.

1871 Earl of Carrick.
1873 Rt. Hon. A. M'M. Kavanagh, M.P., H.M.L.
1890 E. L. Warren, D.L.
1898 Major Connellan, D.L.
1917 Earl of Desart, K.P., K.C.B., H.M.L.

DIOCESE OF FERNS.

DEANS.

1870 William Atkins, D.D.
1879 John R. Dowse, M.A.
1892 Charles Hind, M.A.
1896 Humphrey C. Ellison, M.A.
1897 Jonathan S. Cooper, M.A.
1899 John Alexander, M.A.
1909 Thomas B. Gibson, M.A.

ARCHDEACONS.

1870 J. E. Johnson, D.D.
1871 John Corvan, D.D.
1875 John C. Archdale, M.A.
1897 James K. Latham, D.D.

LAY DIOCESAN NOMINATORS.

1871 Earl of Courtown, D.L.
1906 C. M. Doyne, D.L.

DIOCESE OF LEIGHLIN.

Deans.

1870 Francis M. Watson, M.A.
1877 William Smyth King, M.A.
1890 Frederick Owen, M.A.
1895 John Finlay, M.A.
1913 Joseph W. Abbott, M.A.

Archdeacons.

1870 Hon. H. S. Stopford, M.A.
1881 James Jameson, M.A.
1899 Thomas H. Hatchell, M.A.
1916 Alfred E. Bor, B.D.
1922 John R. H. Becher, B.A.

Lay Diocesan Nominators.

1871 Rt. Hon. A. M'M. Kavanagh, M.P., H.M.L.
1890 Right Hon. H. Bruen, D.L.
1912 Sir Algernon Coote, Bart., H.M.L.
1920 Henry Bruen, D.L.

DIOCESE OF CASHEL AND EMLY.

Deans.

1862 J. C. MacDonnell, D.D.
1873 W. Pakenham Walsh, D.D.
1878 Arthur H. Leech, M.A.
1890 George Purcell White, B.D.
1908 Maurice W. Day, M.A.
1913 R. J. S. Devenish, M.A.
1916 William C. Bourchier, M.A.

Archdeacons.

Cashel.

Henry Cotton, LL.B.
1872 Robert Bell, D.D.
1883 John A. Long.
1903 D. Hanan, D.D.
1914 J. H. Wilson.

Diocese of Cashel and Emly—*contd.*

Emly.

1858 E. H. Brien, B.A.
1880 John Hutton O'Conor, A.B.
1904 Robert Clery, M.A.
1918 J. White Bell.

Lay Diocesan Nominators.

R. U. Bayly.
John Trant.
J. B. Massy.
E. M. Armstrong.
C. A. Ryan.
Captain A. Carden.

DIOCESE OF WATERFORD AND LISMORE.

Deans and Archdeacons.

Waterford.

1850 E. N. Hoare, M.A.
1877 J. Morgan, D.D.
1904 H. M. M. Hackett, B.D.
1913 M. W. Day, M.A.
1916 Robert Miller, M.A.
1919 George S. Mayers, M.A.

Lismore.

1850 Hon. H. M. Browne, M.A.
1884 H. Brougham, D.D.
1913 George S. Mayers, M.A.
1919 G. W. Greene, M.A.

Lay Diocesan Nominators.

Sir J. R. Paul, Bart.
R. Bagwell.
Sir W. J. Paul, Bart.
A. Nelson.
Sir H. J. Forde.

DIOCESE OF CORK.

Deans.

1869 Arthur William Edwards, M.A.
1875 Achilles Daunt, D.D.
1878 Samuel Owen Madden, D.D.
1891 Thomas Brisbane Warren, M.A.
1894 Mervyn Archdall, D.D.
1897 Charles Saul Bruce, M.A.
1914 Richard Babington, M.A.

Archdeacons.

1833 Samuel Moore Kyle, D.D.
1876 Mervyn Archdall, D.D.
1894 John Quarry, D.D.
1899 Dacre Hamilton Powell, D.D.
1912 Edward Robert Emerson, D.D.

Lay Diocesan Nominators.

1870 W. R. Meade.
1879 William Goulding, M.P.
1885 W. R. Meade.
1894 Anderson Cooper.
1903 H. T. Daunt.

DIOCESE OF CLOYNE.

Deans.

1851 James Howie, M.A.
1884 Horace Townsend Fleming, D.D.
1908 William Joseph Wilson, M.A.

Archdeacons.

1842 Robert Maunsell Evans, M.A.
1884 Henry Jellett, D.D.
1890 Robert Cooper Wills, D.D.
1909 William Daunt, M.A.
1919 Thomas Courtenay Abbott, B.D.

Lay Diocesan Nominators.

1870 S. T. W. French.
1879 R. U. Penrose-FitzGerald.
1915 Savage French.

DIOCESE OF ROSS.

Deans.

1830 James Stannus, D.D.
1876 Isaac Morgan Reeves, D.D.
1905 John Halahan, B.A.
1919 Harry Becher.

Archdeacons.

1842 Alexander Stuart, M.A.
1883 Henry Joseph Woodroffe, B.A.
1889 Justin M'Carthy, B.A.
1904 Charles M'Fetridge, B.A.
1917 John Richard Hedges Becher, M.A.

Lay Diocesan Nominators.

1870 H. W. O'Donovan.
1891 M. A. R. Becher.
1909 The O'Donovan.
1912 M. A. R. Becher.
1921 Major Chavasse.

DIOCESE OF KILLALOE.

Deans.

1830–1871 John Head, D.D.
1871–1880 James Hastings Allen, M.A.
1880–1886 Joseph Frederick Robbins, M.A.
1886–1917 Robert Humphreys, M.A.
1917– Henry J. Gillespie, D.D.

Archdeacons.

1870 Edmond Knox, B.A.
1875 R. J. Going, M.A.
1876 Joseph F. Robbins, M.A.
1880 William B. Chester, M.A.
1884 Thomas F. French, M.A.
1885 John Wright Bowles, M.A.
1888 Richard Bathoe Jones, B.A.
1909 Daniel Leopold O'Sullivan, D.D.
1919 Henry E. Patton, B.D.

DIOCESE OF KILLALOE—*contd.*

LAY DIOCESAN NOMINATORS.

Sir William Osborne, Bart.
Major R. A Studdert, D.L.
R. W. G. Reeves.
Earl of Rosse, K.P., H.M.L.
Lord Dunalley, H.M.L.

DIOCESE OF KILFENORA.

DEANS.

1856–1876	Michael J. Keating,	B.A.
1884–1886	Robert Humphreys,	M.A.
1886–	John R. Copley.	

ARCHDEACONS.

1870	Arthur Tatton, B.A.
1885	Wm. H. Wolseley, M.A.
[1899–1915—*suspended.*]	
1915	D. L. O'Sullivan, D.D.
1919	H. E. Patton, B.D.

LAY DIOCESAN NOMINATORS.

Thomas Lucas.
T. G. S. Mahon.
W. J. MacNamara.

DIOCESE OF CLONFERT.

DEANS.

1866–1897	James Byrne, M.A.,	F.T.C.D.
1897–1907	Philip Graydon Tibbs,	D.D.
1907–1920	John Mullings Aldridge, M.A.	
1920–	Robert Bradshaw, M.A.	

ARCHDEACONS.

1870	Christopher H. G. Butson,	M.A.
1875	Francis H. Burkitt, M.A.	
1882	Henry Varian Daly, M.A.	

DIOCESE OF KILMACDUAGH.

DEANS.

1849–1874	Joseph Aldrich Bermingham, M.A.	
1874–1897	Christopher H. G. Butson, M.A.	
1897–1907	Philip Graydon Tibbs,	D.D.
1907–1920	John Mullings Aldridge, M.A.	
1920–	Robert Bradshaw, M.A.	

ARCHDEACONS.

1870	William Roe, M.A.
1883	Edward Rush, B.A.
1891	Henry V. Daly, M.A.

LAY DIOCESAN NOMINATORS.

(Clonfert and Kilmacduagh.)

1871–1872	3rd Earl of Clancarty.
1873–1876	4th Earl of Clancarty.
1876–1895	2nd Viscount Gough.
1895–1917	4th Lord Clonbrock.
1917–	Sir William H. Mahon, Bart.

DIOCESE OF LIMERICK.

DEANS.

1868	M. F. Day, D.D.
1872	T. Bunbury, D.D.
1899	J. F. Gregg, M.A.
1905	L. H. O'Brien, M.A.
1913	T. A. P. Hackett, D.D.

ARCHDEACONS.

1870	Henry Brougham, B.A.
1871	Charles Hare, M.A.
1881	Benjamin Jacob, M.A.
1883	F. C. Hamilton, M.A.
1904	E. Gabbett, M.A.
1912	T. A. P. Hackett, D.D.
1913	J. A. Haydn, LL.D.
1918	Joseph Vance, M.A.
1919	R. S. Ross-Lewin, B.A.
1922	J. T. Waller, B.D.

DIOCESE OF LIMERICK—*contd.*

LAY DIOCESAN NOMINATORS.

1871 Wm. Uniacke Townsend.
1872 James Spaight.
1873–1874 Hon. John Massy (afterwards Lord Massy).
1875–1894 James Spaight (afterwards Sir James Spaight).
1894–1900 Robert Hunt.
1900–1909 William Waller.
1909–1918 W. M. Beauchamp.
1918–1921 Dermod O'Brien.

DIOCESE OF ARDFERT AND AGHADOE.

DEANS.

1861 J. G. Day, M.A.
1879 Thos. Moriarty, D.D.
1894 Abraham Isaac, D.D.
1905 James M'Ewen, D.D.
1911 Robert Beatty, B.A.
1916 John Pattison, M.A.
1918 G. E. Power, M.A.

DIOCESE OF ARDFERT AND AGHADOE —*contd.*

ARCHDEACONS OF ARDFERT.

1862 Anthony Denny.
1835 R. d'A. Orpen, M.A.
1907 T. T. Hallaran, M.A.
1915 W. M. Foley, B.D.

ARCHDEACONS OF AGHADOE.

1864 N. Bland, M.A
1885 G. R. Wynne, D.D.
1912 J. G. Fahy.

ARCHDEACON OF ARDFERT AND AGHADOE.

1922 J. G. Fahy.

LAY DIOCESAN NOMINATORS.

1871 Lord Ventry.
1876 Lord Headley.
1877 M. F. Sandes.
1880 G. Hewson.
1885 Col. Rowan.
1906 J. D. Crosbie.
1915 John Hilliard.
1918 Major J. MacGillycuddy.
1921 Major M. R. Leeson-Marshall.

APPENDIX H.

THE HONORARY SECRETARIES OF THE GENERAL SYNOD SINCE 1871.

Rev. Robert S. Gregg ...	(Cork)	... 1871–1875	Cons. Bishop of Ossory.
Rev. Ed. Norman ...	(Ardfert)	... 1871–1880	Died.
Tankerville Chamberlain	(Dublin)	... 1871–1884	Resigned.
H. A. Hamilton, D.L. ...	(Dublin)	... 1871–1894	Died.
Rev. Morgan W. Jellett, LL.D.	(Dublin)	... 1875–1895	Died.
Ven. W. E. Meade, D.D....	(Armagh)	... 1880–1894	Cons. Bishop of Cork.
C. J. Ferguson	(Dublin)	... 1884–1893	Resigned.
J. C. Meredith, LL.D. ...	(Dublin)	... 1894–1912	Died.
Very Rev. M. Archdall ...	(Cork)	... 1895–1897	Cons. Bishop of Killaloe.
Gordon E. Tombe ...	(Dublin)	... 1895–1904	Resigned.
Rev. Canon Crozier ...	(Down)	... 1896–1897	Cons. Bishop of Ossory.
Ven. J. G. Scott, D.D. ...	(Dublin)	... 1897–1907	Resigned.
Ven. W. Colquhoun ...	(Derry)	... 1896–1916	Resigned.
Capt. R. Wade Thompson, D.L.	(Dublin)	... 1904–1918	Died.
Ven. J. K. Latham, D.D....	(Ferns)	... 1907–1920	Resigned.
J. A. Maconchy ...	(Dublin)	... 1912–	
Ven. L. A. Pooler, D.D. ...	(Down)	... 1916–	
Major E. H. C. Wellesley...	(Glendalough)	.. 1919–	
Very Rev. H. V. White ...	(Dublin)	... 1920–1921	Cons. Bishop of Limerick.
Rev. C. K. Irwin, B.D. ...	(Armagh)	... 1922–	

APPENDIX I.

LIST OF THE MEMBERS OF THE REPRESENTATIVE BODY OF THE CHURCH OF IRELAND DURING THE FIFTY-THREE YEARS, 1870–1922.

Arranged in alphabetical order.

This List contains the names of a total of two hundred and fifty-eight members.

The names of the *sixty* original members, mentioned in the Charter, dated 15 Oct., 1870, are here distinguished by an asterisk prefixed.

On the separation (in 1887) of the See of Clogher from that of Armagh, the total number of members was increased to *sixty-five*.

In the following List, the year given, in each case, is that in which the person named became, for the first time, a member of the Representative Body.

The *highest* title held by each at any time is the one here given, although the holder thereof may not have held it when he first became a member.

Abbott, Ven. Thos. Courtenay, B.D., Archdeacon of Cloyne ... 1914
Adams, Ven. J. M. Goold, Archdeacon of Derry 1916
*Alexander, Most Rev. William, D.D., G.C.V.O., Lord Primate ... 1870
Anderson, William, M.A., His Honor Judge 1895
Archdall, Right Rev. Mervyn, D.D. 1890
Armstrong, Henry Bruce-Wright, Esq., M.P., D.L. 1902

Bagwell, John, Esq., D.L. 1919
Bagwell, Richard, Esq., LITT.D., D.L. 1888
Ball, Francis Elrington, Esq., LITT.D. 1907
*Ball, Right Hon. John Thomas, LL.D., Lord Chancellor of Ireland 1870
Bannatyne, James FitzGerald, Esq., D.L. 1895
*Barlow, John, Esq. 1870
Barrington, Sir Charles Burton, Bart., D.L. 1894
Barton, Right Hon. Sir Plunket, Bart. (Mr. Justice) ... 1918
*Bayly, Richard Uniacke, Esq. 1870
*Bell, Ven. Robert, D.D. 1870
Bell, Ven. John White, M.A., Archdeacon of Emly 1914
Belmore, Somerset Richard Lowry-Corry, Earl of, G.C.M.G., H.M.L. 1875

Belmore, Armar Lowry-Corry, 5th Earl 1921
Benson, Sir Ralph S. 1918
*Beresford, Rt. Hon. and Most. Rev. Marcus Gervais, D.D., Lord Primate 1870
*Bernard, Hon. and Right Rev. Charles Brodrick, D.D. ... 1870
Bernard, Most Rev. and Rt. Hon. John Henry, D.D., Provost, T.C.D. 1897
Bernard, Percy Brodrick, Esq., B.A., D.L. 1892
Berry, Ven. Edward Fleetwood, M.A. 1874
Berry, Right Rev. Thomas Sterling, D.D. 1913
Bewley, Sir Edmund Thomas (Mr. Justice), LL.D. 1898
Blackwood-Price, Major James Nugent, D.L. 1897
*Blundell, Rev. Robert, M.A. 1870
Bond, James Willoughby, Esq., D.L. 1907
Bond, Willoughby James, Esq., D.L. 1918
Bowen, Henry Charles Cole, Esq., M.A. 1897
Boyd, William Henry, Esq., D.L. 1896
Boyle, Edward Maurice Fitzgerald, Esq. 1920
Bradley, Rev. Canon William Hanna 1906
Brett, Ven. Henry Robert, M.A. 1921
Bruce, Very Rev. Charles Saul, M.A. 1897
Bruen, Right Hon. Henry, M.P., D.L. 1890
Bruen, Henry, Esq., D.L. 1917
Bunbury, Right Rev. Thomas, D.D. 1888
*Butcher, Right Hon. and Most Rev. Samuel, D.D. 1870
Butler, Hon. Henry Cavendish, D.L. 1887
*Butson, Very Rev. Christopher Henry Gould, M.A. 1870

Cairnes, Thomas Plunket, Esq. 1876
Card, Ven. Robert James, M.A. 1880
Carden, Captain Andrew Murray, D.L. 1913
*Carson, Rev. Joseph, D.D., Vice-Provost, T.C.D. 1870
Carson, Joseph John Henry, Esq., M.A. 1892
*Carson, Right Rev. Thomas, LL.D. 1870
Carson, William Burton, Esq. 1918
Chadwick, Right Rev. George Alexander, D.D. 1896
*Chatterton, Rt. Hon. Hedges Eyre, LL.D., Vice-Chancellor of Ireland 1870
Cherry, Rt. Hon. Richard Robert, LL.D., Lord Chief Justice of Ireland 1915
Chester, Right Rev. William Bennet, D.D. 1884
Clermont, Thomas Fortescue, Baron, D.L. 1872
Clonbrock, Luke Gerald Dillon, Baron, L. & C.R., K.P. ... 1895
Colquhoun, Ven. William, B.D. 1903
*Colvill, James Chaigneau, Esq. 1870
Colvill, Robert Frederick Stewart, Esq. 1893
Connellan, Major James Hercules, D.L. 1912
Conner, Henry Daniel, M.A., K.C. 1912
Cooper, Colonel Right Hon. Edward Henry, H.M.L. ... 1873
Coote, Sir Algernon Charles Plumptre, Bart., M.A., H.M.L. ... 1910

*Coote, Charles John Aldworth, Esq. 1870
Cosgrave, Henry Alexander, Esq., M.A. 1912
*Courtown, James George Henry Stopford, Earl of, D.L. ... 1870
Craig, Very Rev. Graham, M.A. 1898
Crofton, Sir Malby, Bart., D.L. 1914
Crosbie, Brigadier-General James Dayrolles, C.M.G., D.S.O., D.L. 1914
Crozier, Most Rev. John Baptist, D.D., Lord Primate ... 1897
Currey, Francis Edmund, Esq. 1893

Daly, Ven. Henry Varian, M.A. 1915
*Daly, Right Rev. Robert, D.D. 1870
Dames, Robert Staples Longworth, Esq., B.A. 1896
D'Arcy, Most Rev. Charles Frederick, D.D., Lord Primate ... 1903
Darley, Right Rev. John Robert, LL.D. 1874
Day, Right Rev. Maurice, D.D. 1908
Day, Right Rev. Maurice FitzGerald, D.D. 1872
*Day, Very Rev. John Godfrey, M.A. 1870
Day, Right Rev. John Godfrey Fitzmaurice, D.D. 1920
Dennis, Meade Caulfeild, Esq., M.A. 1875
Denny, Francis McGillycuddy, Esq. 1899
*De Vesci, Thomas Vesey, Viscount, D.L. 1870
Dickinson, Very Rev. Hercules Henry, D.D. 1890
Dixon, Ven. Robert Vickers, D.D. 1879
Dowse, Right Rev. Charles Benjamin, D.D. 1912
Doyne, Charles Mervyn, Esq., M.A., D.L. 1910
Dunalley, Henry O'Callaghan Prittie, Baron, H.M.L. ... 1917
*Dunleath, John Mulholland, Baron, D.L. 1870
Dunleath, Henry Lyle Mulholland, Baron, D.L. 1914

*Edwards, Rev. William Macklin, M.A. 1870
Elliott, Right Rev. Alfred George, D.D. 1883
Ellis, William Edward, Esq., LL.D. 1891
Ewart, George Herbert, Esq., M.A. 1913
*Ewart, Sir William, Bart., M.P. 1870

Falkiner, Rt. Hon. Sir Frederick Richard, M.A., Recorder of Dublin 1887
Farnham, Colonel Arthur Kenlis Maxwell, Baron, D.S.O., D.L. 1911
Fergusson, Chaworth Joseph, Esq. 1887
Ferrar, William Augustus 1914
Finlay, Ven. George, D.D. 1887
Finlay, Very Rev. John, M.A. 1901
FitzGerald, Sir Robert Uniacke Uniacke-Penrose-, Bart., M.P., D.L. 1882
*FitzGerald, Right Rev. William, D.D. 1870
FitzGibbon, Gerald, Esq., K.C. 1916
Fowler, Robert, Esq., M.A., D.L. 1879
French, Savage, Esq., D.L. 1908
Frizell, Rev. Canon Charles William, M.A. 1913
Furlong, Robert O'Brien, Esq., M.A., C.B. 1908

Gabbett, Ven. Edward, M.A.	1907
*Galbraith, Rev. Joseph Allen, M.A., S.F.T.C.D.	1870
*Gore, Colonel Sir Francis Arthur Knox, Bart., M.A. ..	1870
Gough, George Stephens, Viscount	1881
Goulding, Right Hon. Sir William Joshua, Bart., M.A., D.L....	1904
*Graves, Right Rev. Charles, D.D.	1870
Gray, Rev. Thomas Thompson, M.A., S.F.T.C.D.	1898
Gregg, Very Rev. James FitzGerald, M.A.	1883
Gregg, Most Rev. John Allen Fitzgerald, D.D.	1915
*Gregg, Right Rev. John, D.D.	1870
*Gregg, Most Rev. Robert Samuel, D.D., Lord Primate ...	1870
Grierson, Right Rev. Charles T. P., D.D.	1919
Guinness, Henry Seymour, Esq.	1916
Gwynn, Very Rev. John, D.D., R.P.D., T.C.D.	1882
Hackett, Very Rev. Thomas Aylmer Pearson, D.D.	1911
Hamilton, Henry Alexander, Esq., D.L.	1874
Hanan, Ven. Denis, D.D.	1908
Hare, Very Rev. Thomas, D.D.	1890
Harrison, Michael, M.A., Hon. Mr. Justice	1871
*Hart, Sir Andrew Searle, LL.D., Vice-Provost, T.C.D. ...	1870
Healy, Ven. John, LL.D., Archdeacon of Meath	1904
Holmes, Right Hon. Hugh, M.A., Lord Justice of Appeal ...	1884
Houston, John Blakiston-, Esq., V.L.	1889
Humphreys, Very Rev. Robert, M.A.	1892
Hurst, Ven. Francis James, M.A.	1905
Hutchinson, Rev. William Henry, LL.D.	1897
Hyde, Gustavus Rochfort, Esq., M.A.	1910
Inchiquin, Lucius William O'Brien, Baron, D.L.	1908
*Irwin, Rev. Alexander, M.A.	1870
Irwin, Rev. Charles King, D.D.	1872
Irwin, Ven. Charles King, D.D.	1894
Irwin, Rev. Charles King, B.D.	1916
Jackson, Ven. James M'Creight, B.D.	1898
Jacob, Ven. Benjamin, M.A.	1879
Jameson, Right Hon. Andrew, M.A., D.L.	1889
Jellett, Very Rev. Henry, D.D.	1876
Jellett, Rev. Canon Morgan Woodward, LL.D.	1886
*Johnson, Ven. John Evans, D.D.	1870
Kane, William Francis de Vismes, Esq., M.A., D.L.	1899
Kavanagh, Right Hon. Arthur MacMorrough, M.P., L. & C.R.	1876
Kavanagh, The Right Hon. Walter Macmorrough, D.L. ...	1920
Keene, Most Rev. James Bennett, D.D.	1897
Kernan, Rev. Canon Richard Arthurs, B.D.	1903
Kinahan, George, Esq., D.L.	1882
King, Very Rev. William Smyth, M.A.	1879
King, Very Rev. Richard George Salmon, M.A.	1921

Kinkead, Richard John, M.D. 1912
Knight, George, Esq. 1910
*Knox, Most Rev. Robert, D.D., Lord Primate 1870
Knox, Captain William, D.L. 1913
*Kyle, Ven. Samuel Moore, D.D., V.G. 1870

Latham, Ven. James King, D.D. 1914
La Touche, Christopher Digges, Esq., B.A.... 1909
*La Touche, William Digges, Esq., M.A., D.L. 1870
La Touche, Sir James Digges, K.C.S.I. 1914
Leahy, John White, Esq. 1893
Leech, Very Rev. Arthur Henry, M.A. 1883
*Lefroy, Very Rev. Jeffry, M.A. 1870
Lloyd, Guy, Esq., D.L. 1887
Lloyd, John Merrick, Esq., M.A., D.L. 1906
*Longfield, Right Hon. Mountifort, LL.D. 1870
Lowry, Colonel James Corry Jones, V.L. 1887

*Macartney, John William Ellison, Esq., M.P., D.L. 1870
MacGillycuddy, Major John, D.L. 1917
MacManaway, Ven. James, M.A., Archdeacon of Clogher ... 1910
Maconchy, John Arthur, Esq. 1903
Massy, John Bolton, Esq., M.A. 1885
Mayne, Ven. Joseph, M.A. 1910
M'Clintock, Colonel William 1900
M'Clintock, Very Rev. Francis George Le Poer, B.D. ... 1916
Meade, Right Rev. William Edward, D.D. 1883
Meares, Major-General William Lewis Devenish-, D.L. ... 1887
*Meath, William Brabazon, Earl of 1870
Meredith, Sir James Creed, LL.D. 1895
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Montgomery, Hugh de Fellenberg, Esq., M.A., D.L. 1898
*Montgomery, Colonel Robert George, D.L. 1870
Moore, Right Rev. William Richard, D.D. 1911
Murphy, Joseph John, Esq. 1890

Napier, Rt. Hon. Sir Joseph, Bart., LL.D., Lord Chancellor of Ireland 1873
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*O'Brien, Right Rev. James Thomas, D.D. 1870
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*O'Hara, Colonel James, D.L. 1870
Ormonde, James Ed. Wm. Theobald Butler, Marquis of, K.P., H.M.L. 1876
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*Osborne, Sir William, Bart., D.L. 1870
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Peacocke, Most Rev. Joseph Ferguson, D.D.	1894
Peacocke, Right Rev. Joseph Irvine, D.D.	1916
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Reade, Robert Henry Sturrock, Esq., D.L.	1908
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Revington, Thomas, Esq.	1878
Ricardo, Brig.-General Ambrose St. Quentin, C.M.G., C.B.E., D.S.O.	1913
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*Salmon, Rev. George, D.D., Provost, T.C.D.	1870
Samuels, Arthur Warren, LL.D., K.C., M.P., Rt. Hon. Mr. Justice	1908
*Sandford, Thomas George Wills, Esq., D.L.	1870
Saunderson, Colonel Right Hon. Edward James, M.P., H.M.L.	1875
Scott, Ven. James George, D.D.	1888
*Scott, William Edward, Esq., D.L.	1870
Shone, Right Rev. Samuel, D.D.	1884
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Smythe, Ven. George Chichester, M.A.	1887
*Smythe, William Barlow, Esq., M.A., D.L.	1870
*Spaight, Sir James	1870
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*Stewart, James Robert, Esq., D.L.	1870
Stewart, Very Rev. Henry, D.D.	1885
Stewart, George P., Esq.	1916
*Stopford, Ven. Edward Adderley, LL.D.	1870
*Story, Joseph, Esq.	1870
Stronge, Sir James Henry, Bart., M.A., D.L.	1898
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Studdert, Major Robert Ashworth, D.L.	1871
Tait, Very Rev. Andrew, D.D.	1890
*Templer, Robert Baron, Esq.	1870
Thrift, Professor William E., F.T.C.D.	1918
Tottenham, Colonel Charles George, D.L.	1901

*Traill, Anthony, Esq., M.D., LL.D., D.L., Provost, T.C.D. ...	1870
Treanor, Ven. James, M.A.	1904
*Trench, Hon. Charles James	1870
*Trench, Right Hon. and Most Rev. Richard Chenevix, D.D. ...	1870
Vandeleur, Cecil Ernest, Esq.	1901
*Ventry, Dayrolles Blakeney de Moleyns, Baron	1870
Waller, Very Rev. Edward Hardress, M.A.	1917
Waller, William, Esq.	1892
Walsh, Frederick William, LL.D., Hon. Judge	1879
Walsh, Very Rev. James Hornidge, D.D.	1902
Walsh, Ven. Robert, D.D.	1903
Walsh, Right Rev. William Pakenham, D.D.	1878
*Warren, Rt. Hon. Robert Richard, LL.D., Judge of Court of Probate	1870
Welland, Right Rev. Thomas James, D.D.	1892
*West, Very Rev. Augustus William, M.A.	1870
*West, Very Rev. John, D.D.	1870
White, Very Rev. George Purcell, B.D.	1892
White, Right Rev. Harry Vere, D.D.	1921
White, Rev. James, M.A.	1921
Wilson, James, Esq., M.A., D.L.	1880
*Woods, Hans Hamilton, Esq., D.L.	1874
Wynne, Right Rev. Frederick Richards, D.D.	1893

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Assistant Secretary: Rev. Canon R. A. Kernan, B.D.
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Office: 52 St. Stephen's Green, East, Dublin.

Former Secretary: Thomas Greene, Esq. Died 1909.
Former Assist. Sec.: The Rev. C. T. M'Cready, D.D. Died 1913.
Former Chief Accnt.: Frederick A. Whitton, Esq. Retired 1915.
Former Solicitor: John Maunsell, Esq. Died 1899.

APPENDIX J.

DUBLIN UNIVERSITY AND THE DIVINITY SCHOOL OF TRINITY COLLEGE.

[Names marked with an asterisk (*) are of those who have been Fellows of Trinity College, Dublin.]

Regius Professors of Divinity.

1866 *George Salmon, D.D., Provost, 1888.
1888 *John Gwynn, D.D.
1907 Newport John Davis White, D.D. (Deputy).
1916 James G. Carleton, D.D. (Deputy).
1917 Alan Hugh M'Neile, D.D. (*Cantab.*).

Archbishop King's Lecturers in Divinity.

1862 *William Lee, D.D.
1883 *John Gwynn, D.D.
1888 *John Henry Bernard, D.D.

Archbishop King's Professors of Divinity.

1906 *John Henry Bernard, D.D.
1911 John Allen Fitzgerald Gregg, D.D.
1916 Newport John Davis White, D.D.

Professors of Biblical Greek.

1838 *George Sidney Smith, D.D.
1875 *Thomas Kingsmill Abbott, M.A.
1888 Samuel Hemphill, D.D.
1898 Robert Henry Charles, M.A.
1906 Newport John Davis White, D.D.
1908 George Wilkins, B.D. (Temporary Deputy).
1916 Robert Malcolm Gwynn, B.D.

Professors of Ecclesiastical History.

1863 Richard Gibbings, D.D.
1878 Charles Parsons Reichel, D.D.
1883 George Thomas Stokes, D.D.
1898 Hugh Jackson Lawlor, D.D.

Donnellan Lecturers.

1869 Achilles Daunt, M.A.
1871 John Leech, M.A.
1873 *John Pentland Mahaffy, M.A.
1875 Frederick Falkiner Carmichael, M.A.
1876 *John Hewitt Jellett, B.D.
1877 John Quarry, D.D.
1878 George Alex. Chadwick, B.D.
1879 Thomas Jordan, B.D.
1880 Charles Henry Hamilton Wright, D.D.
1881 Charles Croslegh, B.D.
1882 Henry Jellett, D.D.
1883 John Walton Murray, LL.D.
1884 Richard Travers Smith, B.D.
1885 Rt. Rev. John Dowden, M.A.
1886 William Sherlock, M.A.
1887 William Lefroy, M.A.
1888 James Houghton Kennedy, M.A.
1889 Thos. Sterling Berry, D.D.
1890 Frederick Falkiner Carmichael, LL.D.
1891 Thomas Lucas Scott, M.A.
1892 William Malcolm Foley, B.D.
1893 Henry Francis John Martin, M.A.
1894 Lewen Burton Weldon, D.D.
1895 *John Henry Bernard, D.D.

DONNELLAN LECTURERS—*contd.*

1896 Theodore James Cooper, B.D.
1897 Charles Frederick D'Arcy, B.D.
1898 Edward John Hardy, M.A.
1899 Moritz Kaufmann, M.A.
1900 George Robert Wynne, D.D.
1901 James Owen Hannay, M.A.
1902 Lewis Arthur Hill Trevor Pooler, B.D.
1903 Frederick Walker Macran, B.D.
1904 Richard Arthurs Kernan, B.D.
1905 Richd. Whitechurch Seaver, B.D.
1906 Hugh John Dunkinfield Astley, LITT.D.
1907 Alexander Roderick Ryder, B.D.
1908 Henry Monck Mason Hackett, B.D.
1909 James Edward Archer, B.D.
1910 Francis Ryan Montgomery Hitchcock, B.D.
1911 Everard Digges La Touche, LITT.D.
1912 Andrew Craig Robinson, M.A.

DONNELLAN LECTURERS—*contd.*

1914 Rt. Rev. Charles Frederick D'Arcy, D.D., Lord Bishop of Down.
1915 Rt. Rev. William Boyd Carpenter, D.D.
1916 Rt. Rev. William Boyd Carpenter, D.D.
1918 Rev. Alan Hugh M'Neile, D.D. (*Cantab.*).
1919 Rev. Charles Earle Raven, M.A. (*Cantab.*).
1920 Very Rev. Joseph Armitage Robinson, D.D. (*Cantab.*).
1921 *Rev. Arthur Aston Luce, D.D

PROFESSORS OF PASTORAL THEOLOGY.

1888–1893 F. R. Wynne, D.D.
1893–1894 J. F. Peacocke, D.D.
1894–1902 H. H. Dickinson, D.D.
1902–1907 J. Paterson Smyth, B.D., LITT.D.
1907–1912 C. B. Dowse, M.A.
1912–1917 J. A. Jennings, M.A.
1917–1920 J. G. F. Day, M.A.
1920– T. W. E. Drury, M.A.

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